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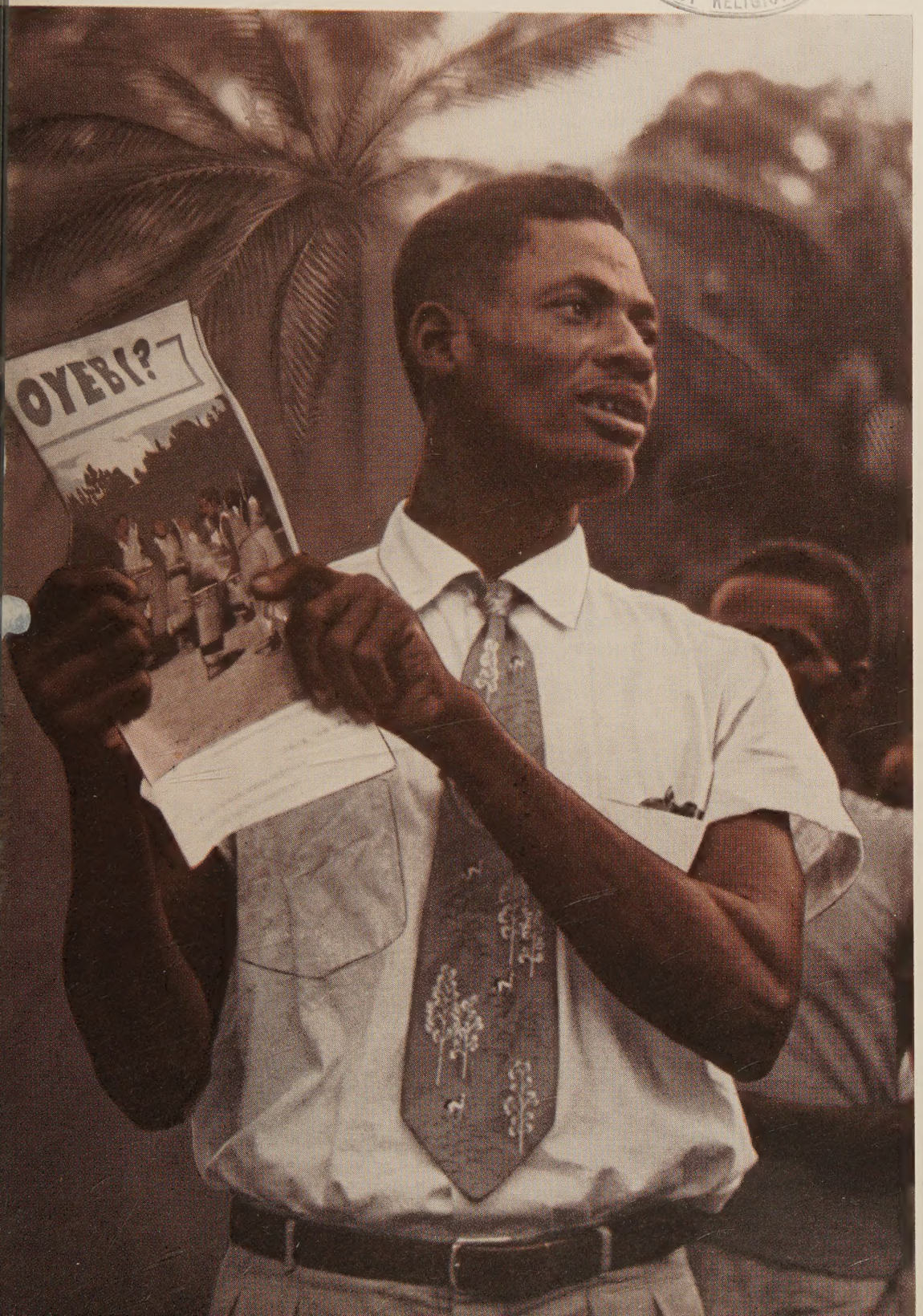

Fresh Pages for The Scrapbook Of Congo Mission

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Laymen Are The Church

James E. Wagner

★

Protestantism Is Needed In Paraguay

Frank Pickett

★

MARCH 1960

★

Price 25 Cents

March, 1960

Vol. 42 No. 3

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Selling literature and promoting its reading in the back-country of the Belgian Congo, where The United Christian Missionary Society has its largest field, is a chosen responsibility of Joseph Mboka, pastor at Boende. In the cover photo by Clarence Williams, Joseph Mboka is seen encouraging people to buy *Oyebi?*, a Protestant magazine published in the language of the people. Turn to page 12 for more about Joseph Mboka. He and other Congo leaders are featured in a 4-page illustrated article beginning on page 11.

Hidden Answers

1. What preparation for Easter can parents make at home?
2. Name some projects of Capital for Kingdom Building.
3. What talents of laymen does the church need?
4. What are possibilities for spiritual life emphasis in the church?
5. Who is the author of *Footprints of a Dream?*
6. Where do Mr. and Mrs. Takeshi Abe minister?
7. Who are the Managbanag sisters?
8. Where is the Cultural Center for Puerto Ricans to be located?
9. How many inhabitants has Paraguay?
10. Who is editor of *Oyebi?*
11. Who was the first president of The United Christian Missionary Society?
12. How many of Joseph Mboka's family are Christian?

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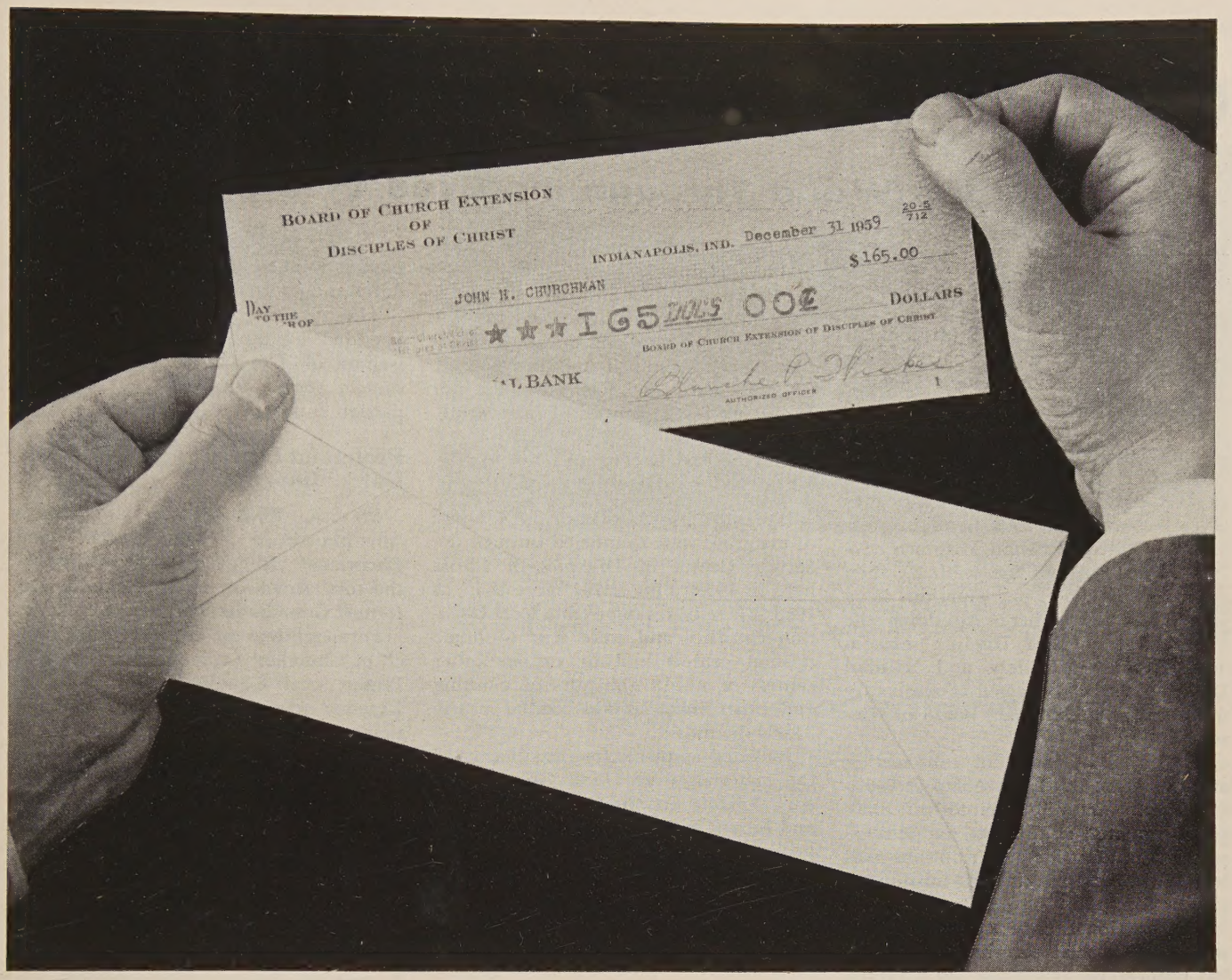

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GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciples to Share in New Congo Seminary

ELISABETHVILLE, BELGIAN CONGO.—The Disciples of Christ Congo Mission has been accepted as a full participating member of the new Protestant Theological Seminary to be established here. The seminary will serve churches of the Belgian Congo and Ruanda-Urandi.

Approval for the sharing of Disciples in the creation of the seminary was given in November, 1959, by the trustees of The United Christian Missionary Society. The board of the seminary then approved Disciple participation in a subsequent action here. Attending the latter meeting were Disciple missionaries Ralph A. Tillery and Richard Dodson, who were named as temporary members of the seminary board of trustees.

The annual budget for construction and operation has been set up at $300,000 from all sources. Disciples will share proportionately in this cost, and it is expected that outside contributions will reduce the part which each mission society will pay.

Construction is expected to get under way soon. Special priority in building has been given to a house for a professor, twelve duplexes for students, and a school and social center for women.

The seminary has grown out of a need for trained full-time church workers expressed by the major Protestant bodies working in central Africa.

United Church of Christ Constitution Completed

CLEVELAND, OHIO.—A final draft of the proposed charter for the two-year-old United Church of Christ was approved here recently by the church's 24-member Commission to Draft a Constitution.

Gerhard Grauer of Chicago, commission chairman, said that the ministers and laymen revising the document considered "many hundreds" of suggestions and comments from the communion's churches and synods studying the constitution before completing their work.

The revised constitution will be acted upon by a special session of the church's General Synod here July 6-9. If approved by the synod, the document will then be sent to local churches and synods for ratification.

If ratified by two-thirds of the Congregational Christian churches and of the Evangelical and Reformed synods, the constitution will be declared effective by the 1961 biennial General Synod in Philadelphia.

With more than 2,250,000 members, the United Church was formed in 1957 by a merger of the Congregational Christian General Council and the E & R Church. Boards and agencies of the two bodies are in the process of integrating.

Material Aid Increase Reported by Disciples

INDIANAPOLIS.—A total of 2,791 boxes of materials were channeled through the Service Center of Disciples of Christ here in 1959. This is 701 more than in 1958. These boxes came from local Christian churches and were sent to home mission centers and to various other centers of need. The gifts of clothing and other material aid totaled nearly 24,000 pounds.

Included as places for distribution of the materials were Hazel Green Academy, Yakima Indian Christian Mission and Mount Beulah Christian Center, all home missions centers of Disciples of Christ. Among overseas points were Haiti, Africa, the Philippines, and Hilfswerk in Germany. Some 10,000 pounds went to the Church World Service center in Nappanee, Ind., and 663 pounds went to aid victims of last year's devastating tornado in St. Louis.

The material aid Service Center is operated by the department of social welfare of The United Christian Missionary Society through Week of Compassion funds.

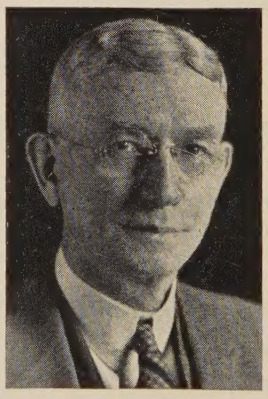
Protestant Leader Sees Unity "Imperative"

MANILA. (RNS).—Recovery of unity is "an imperative for all churches and Christians," Hendrik Kraemer, one of the top leaders of the Netherlands Reformed Church, declared here recently.

Formerly director of the World Council of Churches' Ecumenical Institute at Bossey, near Geneva, Switzerland, Dr. Kraemer was a leading Protestant participant in the Pax Romana-UNESCO conference here to discuss the present impact of the great religions on the lives of people in East and West.

Describing unity as "the fundamental law of existence of the Christian church," Dr. Kraemer said that "in this light, disunity and undisturbed resignation to it is a scandal that has to be removed and consequently the recovery of manifest

Services Held for Frederick W. Burnham



Dr. Burnham

FREDERICK W. Burnham, former president of the American Christian Missionary Society and first president of The United Christian Missionary Society, died on Jan. 13 in Richmond, Va. He was 88 years old.

Services were held on Jan. 16 in Richmond at the Seventh Street Christian Church, of which he was minister emeritus. A. Dale Fiers, United Society president, attended. Burial was in Richmond. A sister, Mrs. C. H. Ellenberger of Rockwood, Ill., survives.

From 1914 until 1920 Dr. Burnham was president of the A.C.M.S. while its offices were located in Cincinnati. In 1920 the program and work of the A.C.M.S. was merged with those of five other boards of Disciples of Christ. Upon organization of the United Society, Dr. Burnham was elected as its president. He continued in this capacity while the offices of the merged boards were located in St. Louis (1920 to 1928) and after their removal to Indianapolis.

Dr. Burnham returned to pastoral work after leaving the United Society in 1929. His last two pastorates were Indianapolis (University Park Church) and Richmond, Va. He retired in 1946.

Dr. Burnham was active in the ecumenical movement, representing Disciples in national and international councils and assemblies. A native of Illinois, he was graduated from Eureka (Ill.) College.

unity is an imperative for all churches and all Christians."

He said that although concern over the scandal of disunity and the necessity for manifest unity were already evident at the beginning of the 19th century, it was not until the establishment of the World Council of Churches that "anything of great importance or usefulness" happened in this respect.

The WCC, he said, "gathered in itself all the different streams of ecumenical concern and action, and so became the greatest and most conspicuous representative manifestation of this awakened ecumenical interest."

Dr. Kraemer explained that the WCC is "not a super-body above the member church," but "the meeting place, workshop and instrument of the member churches toward finding the way in common, free deliberation and cooperation for overcoming separation and for implementing and restoring unity."

Bible Stories Published In 20 Congo Dialects

New York.—Belgian Congo editions in twenty different dialects of an illustrated booklet, *Stories of Jesus for Children Everywhere,* have been prepared under the auspices of the World Council of Christian Education and Sunday School Association here.

Specimen copies of the editions were received from the Congo where they were translated into the dialects from the English. Each booklet consists of seven stories and eight pictures.

In a letter received by the council, an official of the Congo Protestant Council—a member unit of the world group—noted that the editions "cut across both denominational and national lines in the distribution of the 240,000 booklets around the Congo."

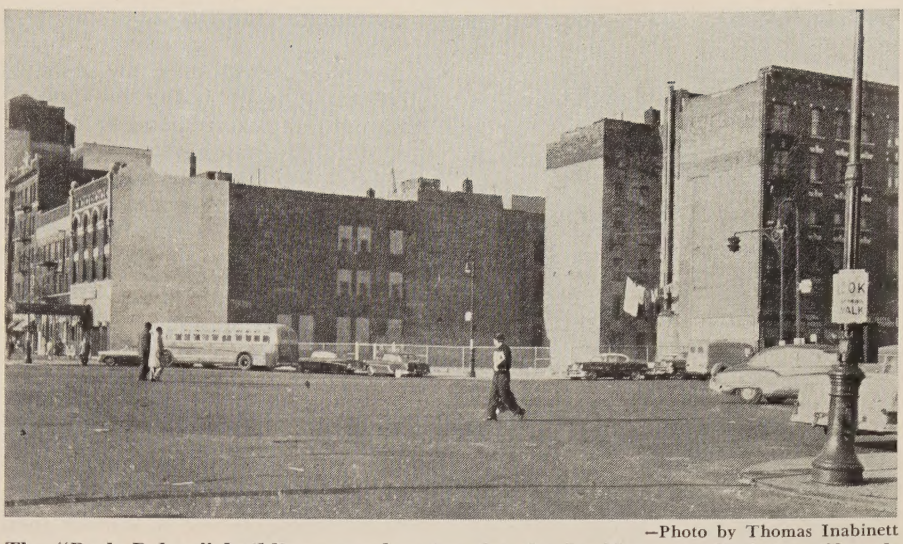
Altogether more than 2,000,000 of the books have been printed and distributed in some 110 areas of the world. Resources for sending out the booklets, now in an even fifty languages and dialects, come chiefly through gifts of children in the U. S. and Canada.

Disciple Named Vice-president Of New College Association

Boston.—M. E. Sadler, chancellor of Texas Christian University, Fort Worth, was elected vice-president of the newly organized Council of Protestant Colleges and Universities at a meeting here Jan. 12. The organization consists of 175 presidents of church-related colleges.

Will Herberg, speaking to the assembly, told the educators:

"To provide a campus atmosphere conducive to the formation of a truly authentic personality in a culture that has produced the stereotyped 'organiza-



—Photo by Thomas Inabinett

The "Park Palace" building, new location for the La Hermosa Christian Church in New York City, is shown at the left in this photo, extending across the picture. In the center is the cleared site for the Cultural Center. The church and community center will operate separate programs of service to the Puerto Ricans.

Building Purchased for La Hermosa Church

THE "Park Palace" building at Fifth Avenue and 110th Street in New York City has been purchased as the new location of La Hermosa Christian Church. Announcement was made in a joint release by the Puerto Rican church and The United Christian Missionary Society.

The building will provide a sanctuary seating 600, a fellowship hall in the basement seating 600, and additional space for offices and classrooms.

The purchase of the building marks the achievement of the first unit in the development of the La Hermosa Cultural Center at the northern edge of Central Park. In addition, the La Hermosa Center board of New York City is actively engaged in raising funds in the city to construct a modest two-story building which will form the second unit in the long-range program of development.

The La Hermosa congregation of 350 Puerto Ricans is now meeting temporarily in a building offered by a Pentecostal group, but expects to be able to occupy its permanent home next summer. La Hermosa's former store-front church building is among structures being razed in East Harlem to make room for public housing units.

Purchase of this property has long been the dream of the congregation. It is expected to give real assurance that $500,000 which Disciples of Christ throughout the country have agreed to provide through Capital for Kingdom Building will meet the emergency needs of La Hermosa and make $100,000 available for improvement of other Puerto Rican churches.

The "Park Palace" building has been purchased for $265,000. Many interior changes will be required to adapt the building to church use. A considerable amount of chairs and furnishings, however, are included in the purchase. A new facing will give the exterior a churchly appearance. It will be according to lines previously drawn in sketches by the architect. All of these changes and remodeling will run in cost from $100,000 to $140,000.

Original plans called for the church and cultural center to occupy the same building. However, engineering difficulties arose in developing an adequate building for both organizations. At that time the "Park Palace" building became available, and Disciple leaders found that it would provide more space for the church than could be had in a combined building. The lot, originally purchased for the combined building, is to be made available to the Cultural Center board in New York City on a long-term lease.

The church will be separate from the Cultural Center in its program, location, and organizational structure. The Cultural Center program will aim at integration of the Puerto Ricans into total community life. It will put them in touch with many existing community organizations related to educational, social and political life, as well as with constituency groups, such as workers' organizations. The church and the Cultural Center will have in common some advisory board members and will mutually support each other's functions as far as possible, says the pastor, Apolonio Melecio.

tion man' is one of the major responsibilities of the Christian college."

Church Construction Sets All-time Record

WASHINGTON, D. C. (RNS).—Church construction set an all-time record of $935,000,000 in 1959, the Census Bureau reported here.

This was an increase of 8 per cent over the previous record set in 1958, the bureau said in its monthly report on construction activity.

Despite the steel strike, which slowed down church construction as it did other types of building activity, some $81,000,000 worth of new construction was put in place by churches in December, compared with $78,000,000 in the same month of 1958.

Churches to Study Economic Problems

NEW YORK.—Five vital areas of the nation's economic life will be studied across the country this year. The studies were launched during the observance of Church and Economic Life Week in January. Announcing the studies was Charles P. Taft, chairman of the Department of the Church and Economic Life of the National Council of Churches.

Mr. Taft said that the purpose of the study is to develop an active and informed concern by church people for the "application of Christian principles to the nation's economic life," and added that local churches and church councils are being provided with basic materials, including a department study guide, "New Trails for a New Decade."

Major topics include nuclear energy and its peaceful uses; the moral aspects of rising wages, prices and profits; the employment of women; problems of farm and city workers; and the churches' own economic and employment practices.

Unified Promotion of Disciples Reports Increase in Giving

INDIANAPOLIS.—Offerings for the cooperative church program of Disciples of Christ through Unified Promotion showed a ten-per-cent gain during the first six months of this fiscal year, through December 31, 1959.

Spencer P. Austin, executive secretary of Unified Promotion, the "community chest" of Disciples, said this achievement still makes the total giving under the 13 per cent needed.

An encouraging factor, he pointed out, is that more undesignated gifts were received and fewer designated offerings were made in that period. This allows for greater flexibility in operation of the nearly sixty Disciple organizations which participate in the promotional organization.

During the July-December period a total of $2,222,354 was received, an increase of $309,539 over the total of $1,912,814 received during the same period in 1958. A corresponding drop of $83,578 in designated gifts was recorded during the same comparison periods.

(WORLD CALL *each month reports the Unified Promotion receipts of the preceding period. A recent report is found on page 50 in this issue.)*

POAU Cites Kennedy, Catholic Bishops

WASHINGTON, D.C. (RNS).—Hailing 1959 as "a year of refreshing candor in the field of religion and politics," Protestants and Other Americans United for Separation of Church and State (POAU) awarded "top citations" to Senator John F. Kennedy of Massachusetts and the Roman Catholic bishops of the United States for statements on the subject issued during the past year.

They also awarded a citation to Protestant Episcopal Bishop James A. Pike of Los Angeles, Calif.

The organization indicated its approval of Sen. Kennedy's "forthright statement of March, 1959, in which he characterized as unconstitutional the appropriation of public funds for parochial schools."

Although disagreeing with the statement issued by the Catholic bishops on birth control, POAU cited it for "refreshing candor."

They praised Bishop Pike for his "fearless and analytical reply" to the bishops' statement.

"When such controversial issues can be talked about publicly without charges and countercharges of bigotry, it shows that we have progressed since 1928," said POAU.

Special Days

March 4 World Day of Prayer
March 6 World Missions Day

Disciples Schedule Four Spiritual Life Conferences

INDIANAPOLIS. — Four Spiritual Life Conferences have been scheduled by Disciples of Christ this year. Places and dates have been announced by Samuel F. Pugh, director of local church life for The United Christian Missionary Society, who directs the conferences.

The Spiritual Life Conferences are planned for Phillips University, Enid, Okla., June 7-10; Christmount, Black Mountain, N. C., June 28-July 1; Crystal Lake, Mich., July 7-10; and Boy Scout Training Center, Portland, Ore., July 26-29.

These conferences, which have been growing in popularity among Disciples, provide for periods of devotion and study aimed at increasing the spiritual vitality of participants.

Church Radio Station To Be Built in Ethiopia

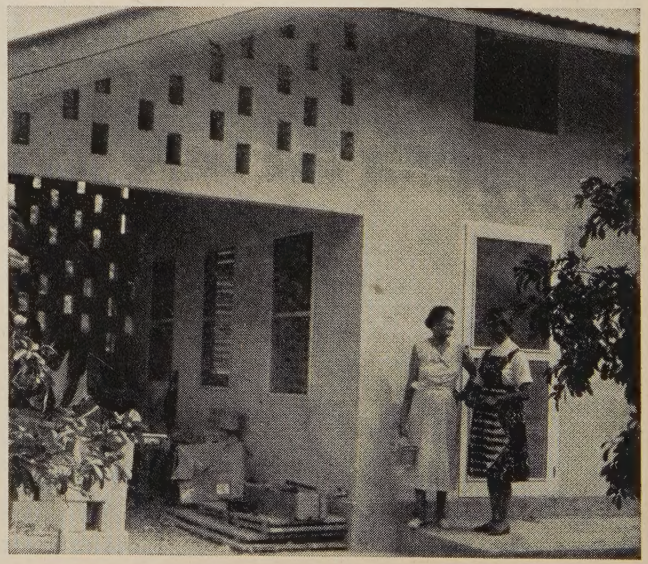
NEW YORK.—A franchise granted by the Ethiopian government to build a church-sponsored radio station in that country has crowned several years of plans by Protestant churches in the United States, Europe and the Middle East.

A contract signed recently between Lutheran World Federation, which will own and operate the new 50-kilowatt station, and the Near East Christian Council, with headquarters in Beirut, Lebanon, provides that programs be aired on an equal time basis. Programs

Disciple Chaplain in Haiti Gets Office

Lloyd W. Shirer, Disciple missionary serving with the Albert Schweitzer Hospital in Haiti, recently moved into a new office built on the hospital grounds. Mrs. Shirer, left, is shown in front of the attractive building. She is talking with Miss Louisa Stude, part-time secretary to Chaplain Shirer. The open garage is for the cinema van which Mr. Shirer uses in taking movies out to primitive Haitian villages.

—Photo by Shirer



will be beamed by short wave to countries in the Middle East and Africa and by medium wave locally.

In the U. S., the National Council of Churches' overseas radio, visual education and mass communication committee, RAVEMCCO, will also work in close cooperation on the project. RAVEMCCO's part in this first interdenominational radio project of its kind will include raising funds for another 50-kilowatt transmitter to reach millions more potential listeners, and to start work on five projected radio studios to be built in as many countries. The studios will feed programs in various languages to the station in Ethiopia. RAVEMCCO is also pledged to train nationals who can eventually take over the programming and technical work at the new station.

Disciple Evangelist Aids Church Growth

INDIANAPOLIS.—The national evangelist of Disciples of Christ, John Frye, held thirteen meetings in 1959 for a total of 329 additions. One hundred and thirty-four of the new members came by baptism. Mr. Frye serves through the department of evangelism of The United Christian Missionary Society.

Mr. Frye has served Disciples for thirteen years as the only full-time field evangelistic worker at the national level. He works with small churches, many of which are new congregations. Offerings from the meetings provide for travel expenses.

Japanese Youth Volunteers Aid Typhoon Reconstruction

TOKYO. (EPS).—The assistance given by Japanese Christian Youth to victims of Typhoon Vera which struck the Nagoya area last September represented the largest single voluntary action by church youth in the nation's history.

Responding before any special appeals for aid were made, more than 500 youths volunteered more than 3,000 work days, it has been reported by George Nishido, secretary of the Youth Commission of the United Church of Christ in Japan.

As a result, he said, their work has been the means of establishing new contacts with the strongest Buddhist sects, and has been a valuable evangelical witness.

Voluntary Agencies Hailed For Assistance to Refugees

GENEVA. (RNS).—United Nations High Commissioner August R. Lindt declared here recently that if all national committees of the World Refugee Year did everything possible to create a climate for the admission of refugees into their respective countries, regardless of health, "then the most lasting contribution of the Year would be the extension of emigration."

Addressing a conference of the national committee called by the International Committee for the Refugee Year, Mr. Lindt paid a glowing tribute to the work of voluntary agencies on behalf of refugees. Among his hearers was Edgar H. S. Chandler, associate director of the World Council of Churches' Division of Interchurch Aid and Service to Refugees.

The UN Commissioner said that although it was difficult to estimate how many refugees in Europe wanted to emigrate, the figure "is not astronomical but manageable, and the problem could be solved if there were an international effort, with each country cooperating according to its economic possibilities."

However, he stressed, the effort would be successful only if it included handicapped refugees.

Mr. Lindt said there are now 110,000 non-settled refugees in Europe, of which 20,000 are in camps. He said his office still needed $3,160,000 to complete a camp clearance program, and there was

Miss Ella L. Williams discusses a poster appeal with R. Norris Wilson, left, executive director of Church World Service, and Albert W. Farmer, Disciple from Elkhart, Indiana, who is head of CROP.

—CWS Photo

Refugee Needs Seen as Still Mounting

NEEDS of homeless refugees continue to mount in parts of the world despite "heroic" efforts of private and governmental agencies to meet their basic requirements. So says Miss Ella L. Williams of Indianapolis, coordinator of material aid and refugee resettlement for Disciples of Christ.

Miss Williams, who has just returned from a nine-week visit to refugee camps and feeding and clothing distribution centers in Europe and the Middle East, said that what is being done is, in the way of food and clothing, "heart warming," but that which remains to be done should be a challenge to greater efforts in the future by our churches. Her trip was part of the over-all Protestant and Orthodox church effort to cooperate with World Refugee Year, as proclaimed by the United Nations.

In Austrian camps outside Vienna and Salzberg, Miss Williams met and talked with representatives of the 20,300 Hungarian and 12,300 Yugoslav refugees. They are part of the 3,000,000 under the mandate of the United Nations High Commissioner for Refugees. Besides these there are 13,000,000 national refugees not covered by this program.

In various places Miss Williams observed the interviewing of refugees by World Council of Churches' staff. She also met some of the 88 persons for whom Disciple churches in the United States have provided assurances, but for whom papers have not yet been completed and travel arrangements made.

Miss Williams also visited World Council and Church World Service centers, discovering that "a refugee wants nothing so much as to be no longer a refugee." Taken in the mass, or as a whole, their total needs are overwhelming. Many need adequate housing, food or loans, grants and training to become self-sufficient. Yet, when taken area by area and year by year, parts of the problem continue to be solved, Miss Williams said.

Miss Williams works under the auspices of the department of social welfare of The United Christian Missionary Society, her program of service being supported by the Week of Compassion funds.

hope that it would be totally financed if national committee promises and government pledges were made good.

Protestant Student Exchange Program Set

VIENNA, AUSTRIA. (RNS).—A student exchange program to be conducted jointly with Protestant bodies in the United States was announced here by the Vienna Protestant Church Council.

Under the plan, Austrian students from 16 to 18 will study at church-affiliated schools and colleges in the U. S., and scholarships will be awarded to American students at Austrian universities, secondary schools and higher technical schools.

Both Austrian and American students will reside with families in the respective countries.

The Austrian plan is part of a worldwide student exchange program which has been under way for several years under the sponsorship of the International Christian Youth Exchange Program in which eight U. S. communions participate.

The communions are the American Baptist Convention, the Methodist Church, the Protestant Episcopal Church, the Church of the Brethren, the United Presbyterian Church in the U.S.A., Disciples of Christ, the Evangelical and Reformed Church, and the United Lutheran Church of America.

American Minister Acquitted in Italy

VICENZA, ITALY. (RNS).—A Vicenza court acquitted an American minister of the Church of Christ who was charged with stating here in a sermon in February, 1959, that veneration of saints' relics leads to paganism.

World Council Voices Sympathy For Victims of Anti-Semitism

GENEVA. (RNS).—The World Council of Churches, in a statement issued here early this year, expressed "deep sympathy" with victims of recent outbreaks of anti-Semitic acts of vandalism in various countries. It called once again on its member churches to work for the abolition of all forms of segregation and discrimination.

"A number of church leaders," the Council said, "have already expressed their sorrow that after all the Jewish people have gone through in recent times, once again they should become targets of mischievous anti-Semitic propaganda."

It said it desired "to use this opportunity to underline once again what it said at its last Assembly (at Evanston, Ill., in 1954): 'The Assembly urges churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society.' "

Medal of Honor Sought For "Jungle Physician"

WASHINGTON, D. C. — Representative Edith Green of Oregon has introduced a bill urging Congress to award the Medal of Honor to Thomas Dooley, famed "jungle physician" of Laos.

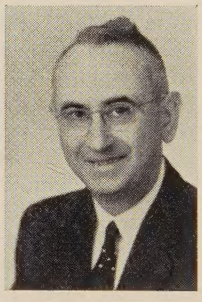
Mrs. Green said the doctor "has given every American reason to be proud of the name *American*."

Dr. Dooley, a former U. S. Navy physician, has refused to give up his medical work overseas, despite the disclosure that he has cancer.

Representative Green, a member of Disciples of Christ, has spoken at several Assemblies of the International Convention of Christian Churches and has written for WORLD CALL (See February, 1959, issue).

Beneath the Spire

HOBBIES of OMAR LEROY CLARY, minister of University Christian Church, Buffalo, N. Y., are hunting, sketching outdoor scenes, singing bass in church quartet . . . born and reared in Ohio, holds degrees from Johnson Bible College, Christian Theological Seminary . . . served mission congregations in Pennsylvania, then churches at Cadillac and Sault Sainte Marie, Mich.; Home St., Winnipeg, Man., Canada; Chicago Ave. in Columbus, Tiffin, and Park St. in Geneva, Ohio . . . former president Manitoba Christian Missionary Society, Tiffin Council of Churches . . . he and wife, Lois, have three sons, Norman James, Winston L., and Mervin Tiffin.



Mr. Clary

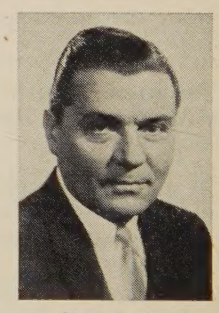
* * *

CHAIRMAN of the board of All People's Christian Church and Community Center, Los Angeles, since 1957 is CARRIE (MRS. T. R.) HAYNES, mother of four children, teacher in a Los Angeles elementary school since 1952 . . . holds A.B. degree from LeMoyne College, M.A. from Los Angeles State College . . . she taught four years in Buffalo, N. Y., schools . . . moved to Los Angeles, 1950, when she joined All People's same year and began working in its kindergarten . . . has also served All People's as chairman Christian education commitee, vacation church school teacher, camp counselor, and program chairman for Christian Women's Fellowship . . . interested in civic and political activities.

Mrs. Haynes

* * *

ELVIS JACOB STAHR, JR., Disciple Layman, was inaugurated president West Virginia University, Morgantown, last year . . . born 44 years ago on March 9 at Hickman, Ky., was graduated 1936 University of Kentucky with all "A's" —highest grades in school's history . . . member Phi Beta Kappa, won Rhodes Scholarship, studied three years in Oxford University where earned three degrees; later received diploma in Chinese language from Yale . . . practiced law eight years in New York City with time out during World War II as combat infantry officer; served overseas more than two years; received seven medals, many battle stars and ribbons . . . became, 1948, professor and dean College of Law at U. K.; in 1954 made provost . . . during Korean War on leave as special assistant to Secretary of Army . . . later directed President Eisenhower's Commission on Education Beyond High School . . . honored in 1948 as one of Ten Outstanding Young Men of America by committee that included Dwight D. Eisenhower . . . vice-chancellor University of Pittsburgh, 1957-59 . . . he and wife, Dorothy, have three children.



Dr. Stahr

—BELL RINGER

WORLD CALL

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His Eye Was on Tomorrow

FREDERICK W. Burnham, who died in Richmond, Virginia, January 14 at the age of 88, was one of the great American religious leaders of this century. Because he lived to an advanced age, he had come to be more or less simply an honored name to most of today's younger generation and probably not much more than that to many churchmen in the period of middle life. Yet to those who recall his years of dynamic leadership as a minister and missions administrator, the spirit of Frederick W. Burnham is the spirit of today and of tomorrow. He habitually kept up with the times —indeed, usually somewhat ahead of the times of which he was a part.

Doctor Burnham's most distinguished period of service was doubtless that in which he was president of The United Christian Missionary Society. This was for only nine years of his long and fruitful life—from 1920 to 1929. But Frederick W. Burnham was the Society's *first* president, and there can be only one first in the life of a vital organization.

IT was not an easy task to bring together into one working and living body these various mission and educational agencies which had had long and honorable separate existence. To be the executive head of such a united body called for broad understanding and for appreciation of varying points of view. It also called for clear vision and the ability to make difficult decisions that were often destined to be unpopular.

No one—certainly not himself—would have thought to claim perfection for the United Society's first president. Nevertheless, President Burnham's record was a remarkably good one. He left his mark for good on The United Christian Missionary Society. Now in its fortieth year, the Society owes much to this man of intelligence, industry, integrity and high purpose. It is good to remember that, less than a year before its first president's death, the Society dedicated the auditorium in its new Missions Building wing as the Frederick W. Burnham Auditorium.

Doctor Burnham was proud to be a member of the brotherhood of Disciples of Christ. He also belonged to the fellowship of the Church Universal and was one of the most distinguished pioneers of that which we have come to know as the ecumenical movement. He was one of the founders of his communion's Council on Christian Unity in 1910 when in the pastorate. He was an Honorary Life Commissioner of the Council at the time of his death. He was deeply concerned and deeply involved in the work of the National Council of Churches. He believed that his own church and others could truly fulfill their mission as churches only as they moved toward a fuller expression of essential Christian unity.

AT the outset of these comments we suggested that Frederick W. Burnham's spirit and outlook partook of the qualities of tomorrow—definitely ahead of the times of which he was a part. This was evidenced in his leadership among a group of Richmond ministers in proposing in 1945 that American Christians express their penitence for the bombing of Hiroshima by building a hospital there. The idea was taken up and adapted by the National Council of Churches. It resulted in the building of International Christian University in Tokyo. Dr. Burnham delighted in this expression on the part of people of a victorious nation of their concern for and identification with a vanquished and broken people. He looked ahead to reconciliation.

For many years during his last ministry in Richmond's Seventh Street Christian Church and through the twelve years of retirement which followed, Dr. Burnham was a staff correspondent of the *Christian Century*. Readers of that undenominational Christian weekly came to look expectantly for his comments on the changing scene in his adopted Virginia. His news reports covered happenings of religious and social significance. They were never trivial. He seemed to sense that which was important. It was as if he might have had in mind the readers of a generation yet to be born who would look to these pages to see what really had happened in these days. He was aware of the power of the past and he was sensitive to the happenings of today. Yet here was one who always impressed you as a man whose eye was on tomorrow.

More on the Right to Know

IN our February issue we commented (see editorial, "The Right to Know") on a *China Bulletin* news item concerning Luther Shao. The paper said that a letter out of Nanking had brought word that this well-known Disciple leader was not dead, as had been reported earlier. We are glad that a still later issue of the *Bulletin* confirms this report. It states:

"A further check on the news about Luther Shao substantiates our statement in the last issue that he and Mrs. Shao are alive and well. A woman in Nanking who knows the Shaos well made this statement in a letter to Hong Kong not long ago."

We are glad to know that Luther Shao lives on as the warm, intelligent, capable and devoted man we knew him to be.

Readers will recall that the original report of Dr. Shao's death in the June, 1959, issue of WORLD CALL was based on a personal letter. That letter, which we had no reason to question, came out of Taiwan, widely recognized as a source of many rumors. Of course, Hong Kong is also a place where rumor often passes for authentic news, for that matter. Concerning the second letter, however, the *China Bulletin* says definitely that it came to Hong Kong from Nanking where the Shaos live.

We urge again the need for governments to recognize the freedom of responsible representatives of the press to gather and report news. Too much of that which passes for news from China today is very unreliable. A principal reason for this is that State Department policy keeps properly accredited newsmen from working in China. We hold that to suppress this basic freedom of information can be done only at great cost. That cost is for people in a democracy to remain uninformed when knowledge of the facts is most needed. This is not a case in which "ignorance is bliss." Ignorance is self-defeating.

Minorities and Religious Liberty

THE constitution of the South American Republic of Colombia guarantees religious liberty to all. Until recently, however, this constitutional provision has not been generally observed with respect to the Protestant minority. In the ten years following 1948 the situation was very bad. Under the administration of the new president, Dr. Alberto L. Camargo, there has been vast improvement.

The Presbyterian World Alliance, noting the change, wrote President Camargo that it had "heard with deep satisfaction reports on the gradual re-establishment of liberty for religious minorities in your country." Spokesmen for Colombia's National Association of Evangelicals (Protestants) have also remarked on improved conditions. The country's House of Representatives recently took the unusual step of calling on three cabinet members to explain treatment Protestants had received in Colombia.

The House took this action after it had received a "memorial" signed by 14,000 Protestants and others. This message called on the government to make the guarantees of religious liberty effective. In doing this it made the following charges concerning violations of religious liberty in the ten years following 1945:

—that 116 Protestant Christians have been killed because of their religious faith;

—that 66 Protestant schools have been destroyed by fire or dynamite;

—that over 200 Protestant schools were closed;

—that children of Protestants have been discriminated against and persecuted in the nation's public schools;

—and that many thousands of Protestants have had to abandon their farms and homes in order to escape persecution and death.

WE are glad that under President Camargo there seems to be a new and determined respect for the rights of religious minorities. We are glad, too, that Colombian Protestants are not simply accepting the improved conditions as privileges graciously given. They are right in putting into the record the story of the shameful happenings in the ten years following 1948. And the Colombian House of Representatives has been wise in taking the problems seriously. The administration of the new president has done much to restore confidence in Colombia's desire to live up to her historic profession of according full religious liberty to all people.

IT is, of course, well known that the greatest need of the Colombian government in safeguarding complete religious liberty is to secure the cooperation of the country's dominant Roman Catholic Church. This is a pressing need in other Roman Catholic countries, as well as in Colombia. Italy and Spain are examples. So are a number of other Latin American countries.

Looking at these facts, a group of Protestant and Eastern Orthodox leaders meeting in Geneva recently expressed the hope that the coming Vatican-convened Ecumenical Council may "speak clearly on religious liberty." Such a pronouncement by Vatican authorities is "highly important for the sake of improving interchurch relations," said the spokesmen for ten world confessional bodies representing 250 million Christians. These churchmen were right in calling for clear statements as to what we really mean when we speak of religious liberty. Do we mean that it is to apply to minorities? If not, then religious liberty has no real meaning.

Fresh Pages for the Scrapbook of Congo Mission

In the foreground at the right is Boleko Job, Congolese Disciple who is editor of the Protestant magazine *Oyebi?*

Leadership is emerging in the Belgian Congo. The year 1960 sees Congolese sharing tasks with missionaries on administrative levels.

OLD leaves are being turned in the scrapbook of Christian mission work in Africa. New ones must be inserted for the year 1960. Even as the ink is drying on these fresh pages, some facts noted here are being altered by conditions in the Belgian Congo. Events are moving that rapidly in African life.

One development that can be counted upon by churches and missions this year is the taking over of greater leadership responsibility by Congolese Christians. The Belgian colonial government and governing bodies of churches and missions recognize that the Africans need more experience and training for their approaching day of self-government.

A missionary of Disciples of Christ wrote from the Congo in 1959 that "mobility in missions means more than moving people from one post to another." Changes in ideas and ways of working are also implied for missionaries and Congolese nationals.

For the Congolese pastors, medical assistants and teachers, mobility means doing more of the work that has been handled formerly by the missionaries. Africans are directing the schools, making out school reports for the government, supervising groups of evangelists and sharing in overall administration of the Disciples of Christ Congo Mission.

For the missionaries, mobility means patient readjustment to a new way of work. Missionaries must now stand by, watching Congolese as they carry out duties in posts formerly held only by missionaries, giving counsel when it is needed and demonstrating methods of administration. These are times of testing for both missionaries and nationals.

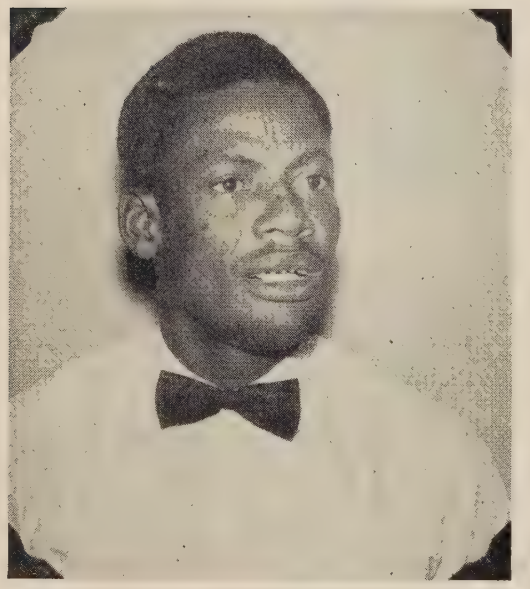
On the following three pages are pictured several promising members of the church in Congo. They are evangelists, pastors, teachers, nurses, writers, housewives and mothers. They are not perfect in their Christian faith, but plain people who are learning to be Christian in their daily work. They are not all key leaders in their communities. They represent Africans who are arising to take their place as contributors to the economic, political, social and cultural world of today.

She Has "Stickability"

LOUISA Bokango came from the small village of Watsi near Boende. She did not go to school as a child, but after she was grown and married, she attended the Women's School at Boende for two years. Now she can read the Bible slowly if she practices before the women's meeting. She and her husband are members of the church at Boende. She is a deaconess and serves on the station administrative committee of the Disciples of Christ Mission. A quality which the missionaries see in Louisa is "stickability"—that steadfastness which is too frequently lacking in Christians elsewhere, as well as in the Congo.

CONTINUED

Louisa



Mboka

He Wants More Education

JOSEPH Mboka's childhood home was Bosondongo-Yalikoko. Now he is pastor of the church at Boende. In the years that elapsed between his boyhood days and the present, he attended mission schools and was graduated from the Preachers' School at Congo Christian Institute.

"The word about me is like this," Joseph explains. "First I worked as a teacher-preacher. Then I went to C.C.I. When I was graduated I was placed as the chief monitor [teacher] in a regional school and as principal of the teacher-preachers in the area. Afterward, I was named assistant pastor at Ikela. Then I returned to the Preachers' School for six months. Now I have come to Boende. The sadness is that my growth in the work is not good enough. I would like to go to school again."

Joseph Mboka's family are all Christians. His older brother is a pastor. But the two brothers have a great sorrow in their lives. They have no children of their own. In the Congo it is considered a shame to be childless. Relatives constantly try to get Joseph and his brother to take second and third wives in order to have children, but each of the two men has remained faithful to one wife.

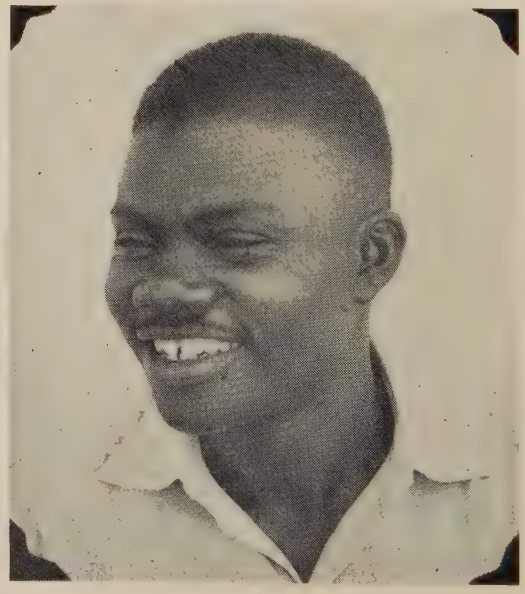
A Thinking Board Member

SAMUEL Lotafe's home village was Bolena. As a small boy he attended the Ikau primary school of the interdenominational, internationally staffed Bololo Mission. Later, Lotafe went to the Bololo Monitors' School, then obtained a diploma at the state School for Nurses in Coquilhatville. Now he is a nurse in the state hospital in Boende.

An elder and secretary in the church at Boende, Lotafe also works with the church treasurer, because the treasurer cannot read or write. Lotafe is described by

Madelaine

Lotafe



one of the missionaries as "one of the thinking members of the board."

This active layman traces his life in the church back to his childhood, when "my mother took me to the preacher to help in any way I could." He goes on to explain, "I helped the preacher in our village. I learned to help my mother also in taking care of the money of the church, for she was an elder in the church." Samuel Lotafe is a tither, which is more significant because his is a comparatively high salary for the Congolese.

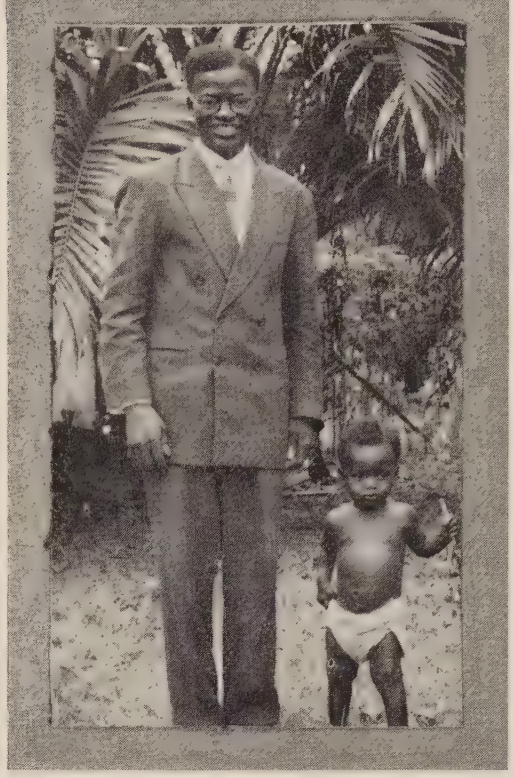
Mrs. Clarence Williams, one of the Disciple missionaries in the Congo, says, "If one were choosing the 'Family of the Church,' the family of Samuel Lotafe would be chosen." His wife, Madelaine, has not had much education, but she cares for and teaches her five children. She is a member of the Boende church board.

First Congolese School Director

PIERRE Bola came from the Maduo territory of Monkoto. His education began in a bush school near his village. Then he attended the Mission primary school at Ifumo and later was graduated from Congo Christian Institute at Bolenge. He is an elder of the church at Ifumo.

Now director of the primary school at Ifumo, Bola was the first Congolese to be appointed a primary school director in the Disciples of Christ Congo Mission. He is active in civic groups in the community. He is secretary of *Ami-Pro* (Friends of Protestantism), and a leader in several other organizations.

Bola's leadership ability was recognized by the government when he was given the opportunity to become chief of his sector at a salary double that being paid to him as director of the Mission school. He refused this honor and the chance for higher income because he believes that his children will have a better education in the Mission school and because he has a strong feeling for the Mission. Pierre Bola is shown with the youngest of his four children.



Bola

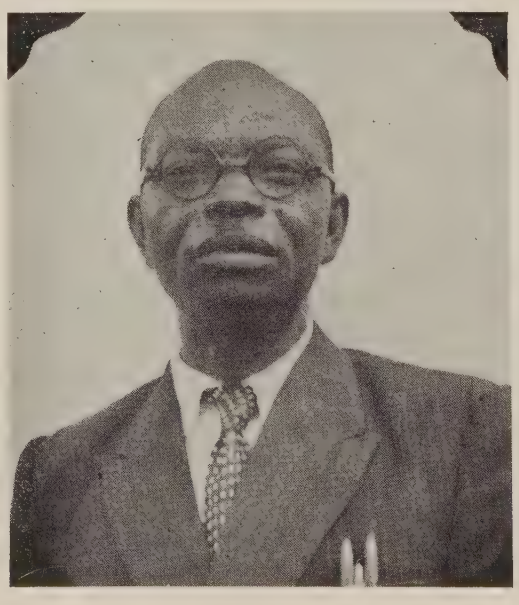
First African Mayor of "Coq"

JOSEPH Bofonge came from the village of Euli as a small boy to attend primary school at the Congo Bololo Mission of the British Baptists. He is a member of the church in the city of Coquilhatville and once served as an elder in that congregation.

Bofonge began to work for the Belgian colonial government in 1930. He started as doorman-secretary, then

Bofonge

Ilondo



worked up to be a full-time secretary, then a tax-collector and counter. He amazed government officials when, during his term as an African tax collector, never a franc was missing. He was chosen by the state to be the first African burgomaster or mayor of Coquilhatville in 1952, replacing a Belgian. After holding this appointive office for six years, he was elected by the people of "Coq" in 1958 as their first representative mayor.

"I have found that with prestige goes responsibility," says Burgomaster Bofonge. He is busy from dawn until dark, and public duties occupy most of his time. As is the case with some American churchmen after stepping up to high public office, Bofonge's church attendance is less frequent than it used to be. However, he assists Protestants in a public way whenever possible. It is the hope of his Protestant friends that the Christian moral principles which he was taught in the mission school will continue to be expressed through his work as a public official.

He Gave Up Material Success

JACQUES Ilondo was born in the village of Ntom'Ekili, half-way between Wema and Boende. He attended the Mission primary school at Wema, then went to Congo Christian Institute at Bolenge. After graduation he taught for five years in and around Wema, where he was respected as a potentially fine Christian leader.

As is the case with young people everywhere, Ilondo felt the urge to go to the city, so he went to Leopoldville to seek his fortune. He worked as a secretary and store clerk, and he then was able to go into business for himself. Through the years he accumulated many possessions which made him recognized among his family and friends as an important and successful person. He had his own car and a motorcycle.

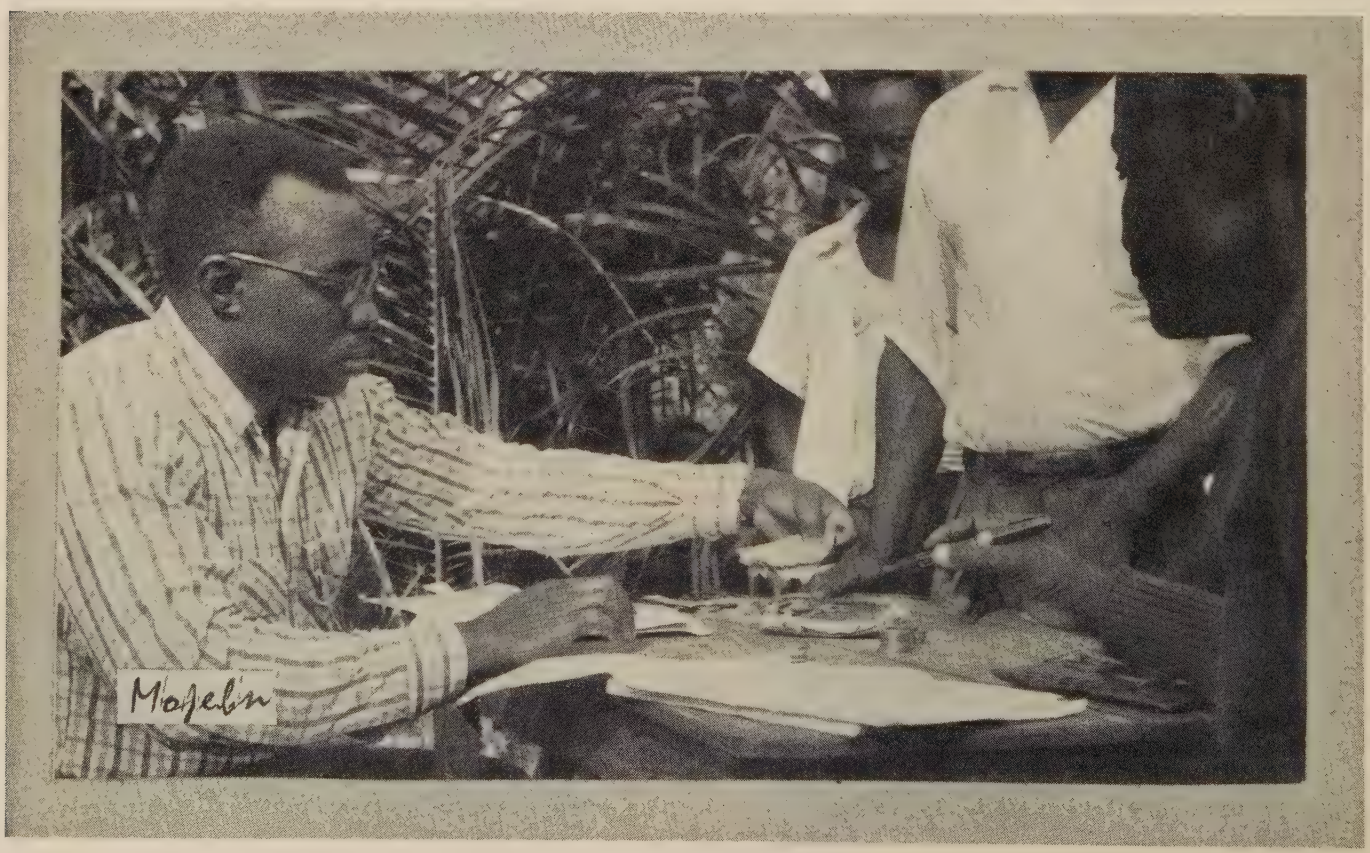
But the time came when Ilondo realized that his life did not have much meaning. He was going to church in Leopoldville, but he knew that he was not doing for the church all of which he was capable. Three years ago he gave his prized possessions to members of his family and volunteered his services to the Mission.

Now, as a traveling pastor, Ilondo spends his time working among the villagers. His word carries weight with young people because he has seen the world and knows from experience its opportunities as well as its evils. He gave up material success to serve the Lord.

A Reliable Evangelist

PIERRE Mojebu is doing most of the evangelistic work in the back country at Bolenge. He is reliable in his decisions and commands the respect of the Congolese and missionaries.

One of the Disciple missionaries points out that the work of the Congo Mission has grown beyond the capacity of the staff, and the Congolese are not yet ready to take enough responsibility to fill the gap. Some are timid about taking responsibility. Another problem is meeting increased salaries which go with increased responsibility. The solution is to prepare Congolese leaders to carry the load of church and mission administration and increase financial support of the work so that more adequate salaries can be paid to the African leadership.



God Speaks at Athens

3,600 Students Gather on Ohio Campus to Listen For Word of Hope and Guidance in World Tension

By JOHN WHITE*

MEN of Athens, I perceive that in every way you are very religious. . . . " So said the Apostle Paul to the people of Athens, Greece, in the first century A.D.

This past December 27 some 3,600 students and leaders converged on Athens, Ohio, to spend a week in worship and in study and discussion of the issues and problems which are vital to the life and mission of the church.

Those who met at this American Athens in this century were "in every way very religious"—but unlike the Greeks that Paul addressed, these students did not build an altar to an unknown God. Rather, they met to honor the one true, living God.

Thousand from Other Countries

More than one thousand of the delegates represented seventy-seven countries outside the United States. Asia had the largest foreign delegation with 397 in attendance.

This meeting, sponsored by the National Student Christian Federation, was the eighteenth Ecumenical Student Conference. The first such meeting was held in 1891 and was presided over by the late John R. Mott. He was the guiding spirit behind the Student Volunteer Movement, which has sponsored these affairs every four years.

The theme for this year's conference was "The Mission of the Church in the Whole World." Delegates and leaders and those of us who were visitors met together to consider some of the areas of our common concern and involvement. What is God doing in the world today and how can his activity be seen? How can the church be present in the world today, sharing Christ's mission and fulfilling his ministry? What is the meaning of holy living for those persons who are caught up in the tangle of modern secular life?

Bishop Lesslie Newbigin, general secretary of the International Missionary Council, provided inspiring leadership for the conference as he led in the biblical exposition each morning. Bishop Newbigin helped his listeners to find their way through the complex problems of modern society and discover anew the reconciling, creative power of God as demonstrated on the cross.

Throughout the conference it was made clear that, contrary to popular belief, the church is not at the end of mission but is on the threshold of ever-expanding frontiers and has new ways to serve. Mission frontiers are no longer geographical. Wherever we hear and speak the message of the gospel in our present day, there is a "frontier" between faith in Jesus Christ as Lord and unbelief. Even in well-churched areas certain historical, cultural, political and economic factors produce different situations which create new "frontiers." These challenge the church to creative action.

Some of these frontiers which were considered at Athens were scientific and industrial upheaval; racial tensions; militant non-Christian faiths; new nationalisms; modern secularism; responsibility for statesmanship; the university world; displaced, rejected and uprooted peoples; and communism. A basic question throughout the study and discussion of these frontiers was, What is God's activity in each of these frontiers? Another was, What forms of Christian obedience are called for in this kind of world?

Urges Non-violence in Tensions

Martin Luther King, the Negro minister who led the boycott against city buses in Montgomery, Alabama, addressed the convention. He said that the racial issues in America will be resolved and that oneness through Jesus Christ can come about as non-violence is applied in situations of racial tensions. Dr. King has recently been taking a more active part in promoting world disarmament. He says that our choice today is not be-

Disciples, shown with two Nigerian students (center) at Athens, Ohio, are (left to right) Jean Thompson, Lynn Maley, Mr. White, Shirley Webster, Ralph T. Palmer, and Richmond Nelson. Mr. Palmer is secretary of the department of missionary selection and training of The United Christian Missionary Society. Miss Webster is from South Africa, and Mr. Nelson is a Disciple minister from Jamaica.

—Photo by Mareta Smoot

*Mr. White, a missionary on furlough from the Philippines, is serving in the office of missionary selection and training of The United Christian Missionary Society.

tween violence and non-violence, *but between non-violence and non-existence.*

One of the leaders of the Frontier Forum on Racial Tensions pointed out four lessons to be learned from the incidents of violence involving integration of our schools:

FIRST, the violence which has occurred in certain areas could be repeated anywhere, if hostility between groups is allowed to reach a climax.

SECOND, whites and Negroes should get to know one another as persons. This will mean that whites will want to take the initiative in inviting Negroes into their homes. Too many whites are acquainted with Negroes only as servants.

THIRD, discussion concerning racial problems should be conducted by churches. Facts and concerns can be treated more honestly and frankly in voluntary groups than in a sermon.

FOURTH, every church should make public the fact that everyone, regardless of race or color, is welcome. Christians must be prepared for the drastic changes which are in the offing.

Students Discussed Own Problems

In the Frontier Forum on Modern Secularism the students leveled their sights on themselves. They stated that complacency, security-seeking and caution are the order of the day in the student community. One student put it in these words: "Our age is characterized by doubt, hesitation and an unwillingness to commit ourselves or take risks in the search for truth in our studies or in our living."

In the area of new nationalism, violent eruptions are evident as many of the countries in Africa and Asia are struggling to throw off the bonds of colonialism. The right to make decisions in matters of politics, economics and religion is the key issue. 'Bola Ige, a Nigerian student leader and a recent graduate in law from the University of London, speaking of the nationalistic fervor that is widespread in Africa, said: "By 1970 we will sweep the last vestiges of colonialism from the whole continent of Africa. Let racists and fascists quake and fear."

Most Leaders Trained in West

Most of the new leadership of the emerging nations in Africa and Asia is Western trained, and this leadership is very young. Within a few years some of the young men and women from Africa and Asia who attended the conference at Athens will be the ones guiding the destinies of their nations. The church has played an important part in molding the lives of these future leaders, and these young people should be continually in our prayers during these revolutionary times.

As we came together around the Lord's Table for the closing session of the conference we were conscious of our complete dependence upon God. We were reminded of the many important questions raised at the Athens conference. We were challenged to consider whether these are questions that God is asking, or whether they are accusations being hurled at God as we seek justification for our own actions and behavior.

We were conscious of our personal and corporate need for the cleansing and redeeming love of God as we were once again confronted with the sin of men's divisions—even at the Lord's Table. Bishop Newbigin led the conference in intercessory prayer and prayed that God might lead men to join him at His table, so that the broken body and the shed blood of our Lord might find its rightful place in the life and mission of his body, the church, of which we are all members.

He spoke directly to those who, because of a ruling by their denomination or because of conscience, could not come together at this time, and to those of us who were gathered at His table, calling us to repentance for our sin of division. He asked us to join together in a prayer to God for deliverance from this sin, and he urged that every effort be made to tear down the barriers and to heal the divisions.

It is too soon to evaluate properly such a conference. Some delegates left the meeting in disappointment, convinced that it was a waste of time and resources. Others were more hopeful, knowing that the God who can raise up children to Abraham from the very stones, can also use our feeble and fumbling efforts to his glory and for his eternal purposes.

Edinburgh Ahead!

By JESSE M. BADER*

OF the many conventions to be held this year over the world, one of the most significant will be the World Convention of Churches of Christ (Disciples), which will be held in the historic and attractive city of Edinburgh, Scotland, August 2-7.

A surprising number are going to the Edinburgh convention. In the United States and Canada there are now more than 1,600 registered delegates. Indications are that the number will reach 2,000 by July. It is expected that 3,000 will be at Edinburgh from all the countries in which Disciples have churches.

Besides the large American and Canadian delegation, the churches in Australia report 163 registrations; Great Britain, almost 600; Puerto Rico, 24; Jamaica, 4; New Zealand, 33; and Southern Rhodesia, 5. More than fifty missionaries and nationals will be present. Among them will be Bokeleale Jean and his wife from Belgian Congo—the first ones to attend a World Convention from this great mission field.

The World Convention has arranged for the American Express Company to be its official agent in the handling of sea and air travel and tour plans. Definite space has been allotted for Edinburgh delegates on Cunard ships and on a number of major airlines.

The World Convention has arranged for five pre-convention tours and nine post-convention tours. Charles Mills, conducting a youth tour for young people through The United Christian Missionary Society, reports that eighty have registered and will travel together by plane through Europe to Edinburgh.

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*Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples), with offices in New York City. Transportation offices are at 110 South Downey Avenue, Indianapolis, Indiana.

New Churches Are A Good Investment

PHOTOS by HERMON BURKE*

Above, Valley Christian Church, Twin Falls, Idaho, is one of the seventy-four new churches established in 1958-59.

SEVENTY-FOUR new congregations of Disciples of Christ were organized between July 1, 1958, and June 30, 1959, with the aid of the department of church development of The United Christian Missionary Society. This help consisted of salary support and program guidance. Two of these churches are in Canada; the rest are in the United States.

It is interesting to note the progress made by these churches during this period. The 74 churches registered 2,412 additions during the year—800 by baptism and 1,612 by transfer. Total membership for all churches at the end of the year was 11,318.

Most significant was the missionary giving of these churches, which totaled $50,961.79. This was almost as much as the total amount—$56,916.67—provided in support of these churches by the United Society.

Thus new congregations, properly started and wisely guided, can become a vital part of the brotherhood life of Disciples of Christ.

*Mr. Burke is director of church establishment for The United Christian Missionary Society.

J. Donald Graham, standing by the bulletin board, is pastor of the new Memorial Christian Church, Atlanta, Georgia.

Robert B. Hall is the minister of the new Ashland Terrace Christian Church which is located in Chattanooga, Tennessee.

Another new Tennessee church is the Gay Lea Christian Church in Nashville. H. C. Poston serves as the minister.

WORLD CALL

Easter Is for Families, Too

Churches Can Help Develop Plans for The Home Observance of This Festival

By RICHARD E. LENTZ*

CHRISTIAN families are at a loss sometimes in planning for Easter in their homes. Churches plan multiple worship services for Easter Sunday and pre-Easter activities of many kinds. All of this is important and appropriate. Easter is a season of deep meaning for all Christian people and organizations. The deeper meaning of Easter is especially significant for families. Many of them will appreciate assistance from their churches in developing family plans for Easter.

In her interpretation of Easter the church may wish to give special attention to relate the great themes of the season to the interests and needs of persons in their homes. The pastor may preach a sermon on "What Easter Means to Your Family." In the church bulletin or parish paper, quotations from the Bible or other religious writing may be included to make Easter meaningful to families in the experiences of home. Death is felt keenly by members of a household. So, too, are the sorrow of separation and the joy of hope. The full import of the Christian hope as supported by Easter needs to be made clear to families.

Think of Church Relationship

Easter has become the season of the year when people think especially about their church relationship. Recognizing this, churches plan active evangelistic programs for the Easter season, and families are affected by them. Nearly everyone who will be invited to join a church will belong to a family. The effect of his response upon his family needs to be considered by the church. Some churches question the morality of splitting families by enrolling their members in two or more churches. More effort should be made by churches to reach whole families as groups.

Parents and family members have an important part to play in guiding children to make a full commitment of their life to Christ in confession of faith and in joining the church. Some parents honestly do not know how to help their children in making this delicate decision. Other parents are indifferent or careless about their responsibilities for progress in their families' Christian growth. Many may never have thought about discussing church membership or life commitment with their children. Yet here is an important phase of parental stewardship, a privilege which understanding parents would not consciously discard.

The church might plan a special session for parents and church school teachers so that parents may better understand how to approach their child. In this session, children's lesson materials and the church membership literature can be explained to parents. They need to become active partners with the church in leading both children and young people to take the successive steps of Christian decision.

Families as groups may be involved directly in the Easter evangelistic program of their churches. Nearly every family knows other families, some of whom are without a church home. In many instances recently family groups have called on family groups to carry an invitation to church membership. More frequently, however, family hospitality has created a warmth of good will which has resulted in a family's taking membership in the church.

Time to Deepen Spiritual Life

In the life of the church, the Easter period has become a time for deepening the spiritual life. Families need help in deepening their spiritual life, too. Special emphasis might be given to family worship both in the church and at home. Families may be encouraged to make special effort to attend church worship services together. Special worship services for family groups are being planned by an increasing number of churches. A variety of family worship materials may be made available at the church. Some families will already be using regularly the family worship suggestions given each month in *Hearthstone* magazine, but introductory copies of the magazine might be presented to all families for their use during the Lenten season.

Increasingly, two special services are being provided for families by their churches. One is an adaptable order of worship for Easter in the home and the other is family guidance for Easter vacation experience.

Material Given to Families

The order of service for Easter worship at home, usually mimeographed or printed in an attractive folder, is distributed at the church or mailed to families at home. It includes suggestions of Bible readings and prayers and hymns for family use. Some churches have asked different families to contribute worship programs they have used. Other churches have asked church school classes to develop family worship suggestions which the children may take home. Usually Easter family worship is planned for early morning or afternoon and includes recognition of their church experiences.

Since Easter has become a popular travel season, some churches use the same approach which they have found to be helpful to families for summer vacation. Families are urged to include in their travel plans places of religious interest and opportunities for experiences of worship.

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*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

—Photo by Richard Dodson

This unique drum tower is at the Disciple mission station at Bosobele, Belgian Congo, which received C.K.B. funds.

Capital for The Congo

By BARBARA BATES DADE*

A BAREFOOT figure slipped noiselessly along the winding path, lantern bobbing at his side. Light of dawn had not yet penetrated the black Congo night, but the father of Mputu was already on his way to beat the first drum for church at Boende. He must not be late with the first warning call of the drum—people depended on it to know when to come. With the church so crowded for each Sunday service, the people wanted to come in time to get the available seats. They did not want to stand or sit on the ground outside.

Now there is a change. The father of Mputu still beats the drum early Sunday mornings and the people come to church in greater numbers; but instead of crumbling mud walls and leaking thatch roof, the church building has walls that are straight and strong and a good roof against sun and rain. Instead of sitting on the ground outside, straining to hear, worshipers can find a place in the sanctuary—in a church atmosphere—and have a chance to hear. A beautiful new building is a witness to the fact that someone cares that people worship here.

This is typical of what is happening throughout the Disciples of Christ Congo Mission, through Capital for Kingdom Building. Old buildings are being replaced by sturdy and practical ones, and some beauty is being introduced.

Mission Program Affected

After the depression and then World War II, the Mission in Congo was short of staff; tools and trucks were old and inadequate; and buildings were run down, unfit for the thriving work, and difficult to care for. Mud buildings were used for both churches and schools. Hospitals were hopelessly difficult to keep clean; missionaries were living in crowded housing conditions; and transportation to some points was nearly impossible.

Then the churches of Disciples of Christ in America became concerned and made a great effort to provide buildings and equipment, on all the fields, through Capital for Kingdom Building. Under the Strategy of World Mission, decisions were made in Congo which called for new buildings, or affected locations of others. A fine crew of builders was hustled to the field, and a large-scale program of building was soon under way.

The builders came to Congo with tremendous enthusiasm. They have had to be generous with their time and good humor, accepting the difficulties, sometimes camping out for long periods, and struggling with two new languages (with sometimes funny or exasperating results!). Sometimes they have had great difficulty obtaining materials, but they have taken pride in the work and have exerted endless, patient effort to accomplish so much. Now across the vast Disciple area stand beautiful, well-constructed new buildings to extend the work of the Mission and add to the effectiveness of its program.

New Church Being Built

A handsome new church is being built in Coquilhatville. Members of the congregation help with work projects to aid the construction.

Students who had never lived on a solid floor now live in new dormitories with non-leaking roofs, good floors, and even *windows!* Enjoyment and self-respect result.

In villages where all the huts are built of mud new chapels in attractive colors make a heartening appearance. Many schools have new roofs or cement floors.

Bosobele had no resident missionaries for ten years. Then in 1958 a missionary couple was again placed there. This re-staffing was made possible by the purchase of an aluminum boat with outboard motor for transportation, and a new roof for the residence, thanks to C.K.B.

A modern maternity building is in use (nearly 300 babies are born here every year!) where formerly there was a poor building with meager facilities.

The mission secretary appreciates the use of a metal

*Mrs. Edgar P. Dade is a missionary in Belgian Congo with The United Christian Missionary Society. Her husband is a builder. They are in the United States now on furlough.

filing cabinet, replacing the wooden grocery boxes used before. The old boxes were vulnerable to termite attacks.

What is C.K.B. in Congo? It means everything from medical instruments, to a whole new wing for a hospital; from screen wire to protect from insects, to X-ray equipment to protect from disease; from a cistern, to a complete water supply system, to an electric light plant and poles; from a sewing machine, to school desks, to typewriters and adding machines, to a safe to protect mission funds; from a truck, to a cement floor in a home, to a new roof for a dormitory. C.K.B. is filling real needs in Congo.

C.K.B. makes possible new school buildings by providing twenty per cent of the cost. (The Belgian colonial government provides eighty per cent.) A chapel at Kimpese Medical School and participation in long-range planning for the union work of Congo Christian Institute are also possible, thanks to C.K.B.

Effect Hard to Measure

The effect of all this wave of building is far greater than can be measured in bricks and pieces of roofing, or in electric lights or panes of glass.

The work goes along better, of course. School is better if it isn't closed because of rain . . . medical work is more effective if the doctor or nurse has an operating table and an electric light instead of a kerosene lamp and three flashlights. There's greater security on a remote station when a truck is available for emergencies. And new buildings eliminate the constant care that old buildings require.

As well as having this direct effect on the work, the C.K.B. gifts are a boon to morale. Missionaries find it heartening to have a suitable place to live and work and the tools with which to work. To the Congolese these gifts are tangible proof that American Disciples care about them and that the mission can grow and meet challenges.

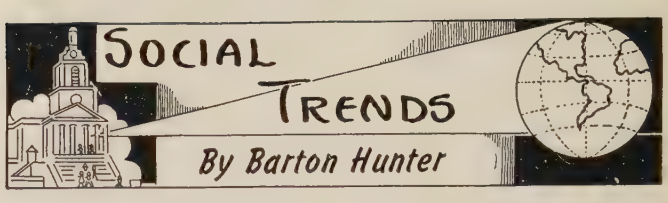
C.K.B. has done much, but even now there is continuing need in places—a school still meets in a huge old industrial building, a chapel is much needed in another growing center, an office building is needed for business work, students of a large school are living in mud houses (one wonders how they can keep their uniforms sparkling white!), and a girls' school is an urgent need.

It is good to know that when Disciples of Christ see a need, they can undertake a tremendous effort and make possible such marvelous change as Capital for Kingdom Building is bringing about in Congo.

How C.K.B. Stands

(January 31, 1960)

Total Projects	**461**
Projects Underwritten	**377**
Total Goal	**$3,345,550.00**
Total Raised	**$2,719,229.11**
To Be Raised in 1960	**$689,849.34**



JOHN Q. Average-Churchgoer put on his everyday hat, wrinkled his brow and spat aimlessly between the cracker barrel and the potbellied stove. "Seems like religious liberty can be too expensive, sometimes," he opined. "Take the Baptists in Texarkana (Texas, that is!). Turned down a gift of a $3,500,000 hospital from the guv'mint on the grounds that mixing hospitals, religion (even true Baptist religion) and gov'mint funds was a breach of the first amendment."

Well, now where does that take you? Should our missionaries buy at cut rate in military commissaries? Should our good Disciples' colleges accept federal grants for research projects of their professors? How about that church paper that goes out every week to the members on a Post Office subsidy? And what business has our summer conference feeding the kids on surplus foods furnished by the government?

Furthermore, why didn't you and I pay taxes like anybody else on the buildings owned by our church? And when you spent the $1 to send 300 pounds of food to the starving people of Shubukuland weren't you mixing church and state? (The church's $1 transportation was used to distribute the state's 300 pounds of surplus food distributed through *Church* World Service!)

CHANCES are that if you have had your tonsils, adenoids or appendix removed in a church-related hospital recently, it has been in part through the courtesy of Uncle Sam whose Hill-Burton Act has provided millions of dollars for the building and expansion of both Catholic and Protestant hospitals. Did you, lying there on your bed of pain, cry out in agony against the too close association of church and state?

Well, what do you think about things like that? You are going to have to make up your mind "real soon" now. You can, in typical American fashion, decide by doing nothing, in which case religion and state are going to be much more closely allied than even at present. Or you are going to have to "rear back" and turn down some mighty tempting outlays of money, as the Texas Baptists did. Bills before Congress this year will definitely raise the issue of church-state relations again.

Don't be too sure you know the answers before you study the problems. That there is a valid Protestant principle in "separation of church and state" is certainly true. That "separation of religion and government" means the same thing needs to be demonstrated. What was it really that "our forefathers" wished to guard against in the first amendment? Is all cooperation between religious groups and government agencies necessarily bad and does it necessarily lead to the "establishment of religion"? Church groups with a conscience at this point need to be alert and informed, else their judgment is by default.

Would your church like to make a bit of money for new red plush cushions on the junior high department chairs? There is a bill before Congress this year to legalize "gambling for religious purposes." If we could change it to read "for Protestants only" would you vote for it?

Laymen Are The Church

Protestants Believe that the Man In the Pew Has an Important Role

By JAMES E. WAGNER

PROTESTANTS seem to have forgotten that laymen, not only in point of their preponderant numbers but in the essence of things, *are* the church. We have renounced the position of Cyprian who, in the third century, asserted that "the bishop is in the church and the church in the bishop and if anyone be not with the bishop he is not in the church." We have reaffirmed not only the Reformation insistence on the "universal priesthood of believers," but the teaching of the New Testament itself that every true believer becomes part of "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *(I Peter 2:5; Revelation 1:6)*

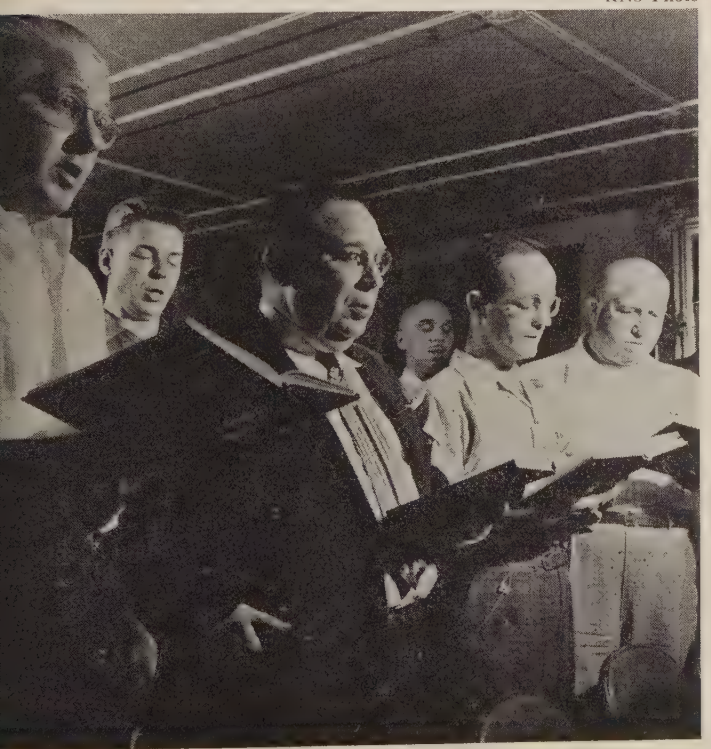
We ought to hold ourselves true to Protestantism and to the New Testament in our recognition that the layman also can have a proper and vital contribution to make to the treasury of Christian thought.

There is a place in the Christian scheme of things for theology and the theologians, in the strictest connotations of those two words. It is a great place; and we are infinitely indebted to those specially trained and highly devoted Christian thinkers, the theologians, whose task in every generation has been to interpret the gospel in light of and in relation to the science, philosophy and morals of the times in which they live.

But laymen are theologians, too. The moment a man asks a question about God, and ventures out of his own faith and religious experience to answer that question, he is a theologian dealing with theology.

We must remind ourselves that our Lord spoke his words of light and hope to people who just would not have understood him at all if he had talked about "abyss of being," "being-in-becoming," and such other words and phrases which are difficult, if not impossible, for most clergymen, including theologians, to understand. It was this same Lord who sent out "laymen" to preach and to baptize in his name.

Laymen have much to contribute to the life of the church. —RNS Photo



All of which ought to help make one thing clear. When we speak of the church needing its laymen in any respect, what we are really saying is that the whole body of believers, laymen and ministers together, need certain things which laymen can contribute as well as clergymen can. With that qualification in mind, here are some of the things the church needs of its laymen.

First, the church needs the laymen's money. One speaks of this first to dismiss it as quickly as possible, not because it is unimportant, but because all too often laymen think of their money as being, if not the only, certainly the chief contribution they can make.

The church does need their money. The church? But they are the church, which is to say that if there were no pastor's salary to pay, no parsonage to keep up, no pastor's pension to provide, no professional expenses to underwrite, Christian laymen would still need to pool their financial resources simply because as Christian laymen there would be many things they would be wanting to help get done in the world for Christ's sake.

Church Needs Laymen's Thinking

Second, the church needs the laymen's thinking. In a local congregation a pastor has many occasions to thank God for the encouraging or restraining counsel of his laymen. The way in which the church has committed so much of its educational task to lay volunteers implies that they have an important intellectual contribution to make.

Charges are being constantly bandied about alleging that the pronouncements of various church assemblies and of the National and World Councils of Churches are *radical.* They ought to be, for if we are true to the example of the prophets and Jesus we will want to go to the "root" of things (which is what "radical" really means), and not be content to treat the boils and tumors of our common life just by putting a little salve on the surface of them.

What we need is a larger measure of lay participation

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ, established in 1957 by a union of the E & R Church with the Congregational Christian Churches. He also serves as vice-president of the World Alliance of Reformed and Presbyterian Churches. Dr. Wagner served as a local church pastor in Pennsylvania, 1922 to 1953.

in the pronouncement-making activities of the church. Two results at least would follow. For one thing, it is altogether likely that the "hardheadedness" which laymen like to attribute to themselves would serve to counterbalance the "idealism" from which clergymen are said to suffer unduly. More important, however, laymen sitting around the conference table with clergymen would discover that the latter's interest in the achievement of justice and brotherhood does not have its source in "the gospel according to Karl Marx" but in "the gospel of our Lord Jesus Christ."

In this connection, I recall a large meeting of concerned Christians held in the early months of World War II. My predecessor at St. Peter's Church, Charles D. Spotts, was leading a general discussion on the question, "Where Is God in This War?" About thirty men were present, including several members of the faculty of the Theological Seminary at Lancaster. When the meeting was over, the late Theodore F. Herman, himself a professor of systematic theology, remarked, "Do you know, the profoundest contribution to the discussion tonight was made by Mr. ————————?" And the man he named probably had never had as much as an eighth-grade education, and had worked with his hands in a steel processing plant for almost forty years.

Laymen's Talents Needed

Third, the church needs the laymen's talents. They can teach, or they have outstanding organizational ability; they are mechanically minded; they are experienced in business and finance; they have the knack of being able to sit down and talk with people and listen sympathetically and understandingly. These and other talents are needed in the life of the congregation.

Fourth, the church needs the laymen's witness. We tend to turn over to the pastor most of the "soul-saving" responsibility of the church. That is not good Protestantism—therefore, we think, not good Christianity. And it certainly is not good strategy.

At his best and most natural, when the pastor speaks to a man or woman about his or her need of Christ, he still labors under the handicap of being "a professional."

"It was nice of the pastor to call on us," it will be said; but in the background of people's minds there is generally the qualification that "after all, that's what he's expected to do, paid to do."

But when a layman speaks to another out of Christ, or tries in his humble and perhaps halting way to bring the consolations of faith to a brother who is passing under a cloud, or speaks a word of loving restraint to a friend who is going astray—such approaches by laymen to their fellows have an unprofessional authenticity about them which clergymen can never quite as well achieve because they are "professionals."

Fifth, the church needs the laymen's presence. There are, of course, laymen who have no outstanding talents particularly useful in the life of the church. There are many more laymen who *just think* they do not have any useful talents. But even if and when they do not have, they can still be faithful in their presence in the house of God.

Such faithfulness means that without ever saying a word they will be seen by their neighbors leaving the house just as promptly and regularly on Sunday morning to go to church as they leave each Monday-to-Friday morning to go to work. It means also that when the pastor calls the congregation to worship, he is heartened by the assurance that always, in their regular places throughout the sanctuary, there will be those faithful souls whose humble and receptive presence calls out the best that is in him both as priest and as preacher.

Could Sum Up in Many Ways

One could sum up the church's need of its laymen in many ways. Here is one way this writer—a pastor for thirty-one years—would characterize the "kind of layman I like to have around me."* He is the layman who

1. Treats church finances at least as honorably as he treats the phone and milk bills.
2. Devotes his professional, business or mechanical training and talent to the church.
3. Gives at least as much time to the church as he gives to his lodge or his service club.
4. Recognizes the value of just occupying a church pew faithfully.
5. Doesn't hesitate to commend me when he thinks I deserve it.
6. Is perfectly—but never brutally—frank in criticizing me and my work, "speaking the truth in love" (*Ephesians 4:15*), never voicing his criticisms in the presence of children who will not be able to set them in the maturer perspective of adulthood.
7. Knows why he is a Christian, and why he belongs to the particular congregation and communion he belongs to.
8. Sees that if the church is worth belonging to it is worth asking others to join.
9. Is alert to defend the church against unjust attacks.
10. Expects something of the pastor in his work, the program he suggests from time to time, and in the character he exemplifies.
11. Treats me as a human being, and not as a plaster-of-paris saint.
12. Takes time out, in public worship, in reading the Bible and other devotional literature, and in private prayer, to enable his "soul to catch up with his body."

Laymen who approach such quality as this are the men who keep the Christian church a living, moving, vital, redemptive agency in the world.

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*The October, 1959, issue of World Call listed some of these marks of a good layman without recognition of Dr. Wagner's authorship.

Your Church—

Spiritual Life Project For the Local Church

By SAMUEL F. PUGH*

THE launching of the Spiritual Life Conference movement among Disciples of Christ has brought a deluge of requests for assistance on a local church level. Many pastors and some laymen are asking whether it would be possible to hold spiritual life retreats for individual congregations, and if so, what items could be given major emphasis. This concern for worship and the devotional life on the part of so many church members is a heartening development for individuals and congregations alike—and, may we add, for the entire brotherhood of Disciples of Christ. When churchmen become more concerned with persons than with statistics, and more interested in spiritual maturity than in status, there is new hope for a new day for Disciples.

What better way could a congregation begin the Decade of Decision than by setting aside a period of time for a retreat or for a series of meetings with the sole purpose of facing the spiritual implications of the days ahead?

What are the steps necessary to bring such an important program into reality in a local congregation?

How to Get Plan Started

First, the idea will need to be initiated by someone. This person may be a member of the department of worship, a member of the general board, or for that matter, any member of the congregation. One would hope that the suggestion might come from a layman rather than from the pastor. With the suggestion might come the frank facing of such questions as these:

—Are we content with our own spiritual stature as individuals and as a congregation?

—Have we placed as much emphasis on spiritual growth as we have on improvement of our building, on our program of social life, and on our minor emergencies?

—Is our spiritual need of such importance that we are willing to give major attention to it in the months ahead?

—What are some symptoms of our need?

—Is there real sincerity and concern on the part of our worship department and the general board?

The next step would probably be for the leaders of the congregation to discuss the question, What are our specific needs and how can we lay plans to meet them? Do the members need to discuss their basic beliefs as Christians? Have they ever discussed the deeper meaning of public worship? Are they having difficulty with their personal prayers? Do they feel the need of worship by families, both in the home and in the church? Do they understand the part music plays, or could play, in corporate worship? Do they need a list of devotional books and manuals? Do they feel an emptiness which they have never been able to understand or to satisfy? Do they know that "the spiritual life is all of life?" Have they ever faced the real purpose of the church? Would they like to discover some new ways of personal and corporate worship?

Endless is the list of questions that may be asked by those who are reaching out, perhaps groping, for the hand of God. Let the questions direct the kind of retreat and the subjects to be discussed and let the program be based on the actual needs of those concerned.

Even more questions will arise as discussion continues, and with the discussion will come insight and clarity of purpose. Therefore let the discussion group face the following questions: What do we hope will happen as a result of a spiritual life retreat, or spiritual enrichment week—or whatever the emphasis may be? When should it be held—and where? Should we invite a guest leader or conduct it ourselves? How can we evaluate the effectiveness of the project? What committees are needed? What are the next steps?

Local Church Should Make Plans

It may seem to the reader that instead of telling how to set up a retreat we are suggesting ways a local church may plan one of its own. That is exactly true. It is far better for a group of concerned churchmen to work out plans that fit their own needs and facilities than for the group to conform to a ready-made pattern. We will, however, become more specific as we continue, for we know that some churches need more assistance than others. We would dare to say, however, that most churches need a spiritual revival and *all* churches could have one if they really wanted one.

Here, then, are some possibilities for a spiritual life emphasis in a local church. You might ask every board, organization, class and fellowship group in the entire church to devote all meetings within a given month to spiritual emphasis and growth. Sermons, special discussion meetings, suggested reading, visitation of the homebound, communion at the church and in the homes of the ill and aged, guidance in devotions, provision for

Before a local congregation seeks to create more activities it first should make plans for the deepening of its own spiritual life

*Mr. Pugh is executive director of local church life for The United Christian Missionary Society.

materials to be used in private meditation—there is no limit to what a church might do and achieve in a solid month given to spiritual development!

Again, a church might set aside a series of Sunday evenings for facing its basic needs and discussing the relation of belief to the daily conduct of people. A light fellowship meal or "snack" together at 6:30 P.M., followed at 7 o'clock by age-group meetings and at 7:30 by a meaningful devotional period, would be a worthy beginning in any church. The same pattern could be repeated three or four Sunday evenings. Materials for family devotions could be distributed.

Might Spend a Week

Again, it is quite possible that a church might prefer to devote a week or even a three-day period to some form of spiritual emphasis. Some will prefer a one-day session. Let us suppose that your church department of worship is working on a three-day emphasis. What, in addition to what we have already said, will it need to do?

For one thing it will want the members to realize their own need for such an emphasis. Otherwise very few persons will be interested enough to participate. How often have church leaders, in discussing major needs of the church, centered attention on buildings, budgets and calendar, and completely overlooked the spiritual? For the Christian, physical and spiritual cannot be separated.

A suggested three-day spiritual enrichment emphasis might begin on Sunday with all church school classes discussing "Recognizing Our Spiritual Needs," followed by the sermon on "The Spiritual Life Is All of Life." After a church-wide fellowship dinner for the entire congregation, the pastor might present the theme, "The Quality of Our Convictions," and then small groups might discuss and then write individually on "This I Believe." That evening all church families would have devotions in their own homes at the same time on a given theme.

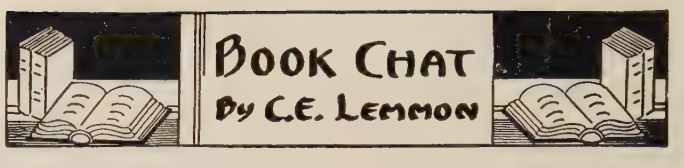
Start Program on Monday

On Monday all church leaders and officers would meet for lunch and for a prayer period for the church and its people. That evening, at 7:30, there would be a message, "Worship and Fellowship Through the Best Religious Music," followed by group singing, scripture and prayer, and a message, "The Love of God and Our Need for Forgiveness," by a guest leader. After this would be discussion groups on "Making Our Personal Prayer Life More Effective," followed by prayers within groups.

On Tuesday would be day-time personal interviews with pastor and guest leaders. Following an all-church dinner that evening there would be a message on "The Potential Power of God-centered Lives," a general discussion on "Suggestions for Redirecting the Life of Our Church," and closing devotions and guidance in personal dedication.

One week later a special board meeting under the direction of the department of worship would deal with "What Specific Steps Should We Take Now?"

So—before a church seeks to create more activities, let it lay some plans to deepen its own spiritual life.



W. A. VISSER 't Hooft calls his 1959 Taylor Lectures at Yale Divinity School *The Pressure of Our Common Calling.* The title is ambiguous, for what he is trying to do is to establish a theology for the ecumenical movement. He goes back to the Greek New Testament for the exact shading of the words that denote three aspects of the work of the church—its witness, its service and its fellowship. As most men do who wish to prove a thesis, he abstracts from the New Testament literature those passages and episodes which support his contention as to the ecumenical feeling and outlook of the primitive church. He even finds indications of compromises in the early church for the sake of unity. Dr. Visser 't Hooft, general secretary of the World Council of Churches, is not only an excellent church administrator but also a fine scholar. His work is compactly done, and his insight into New Testament literature is original and arresting.

MARCUS Bach has written copiously on many religious movements. He finds all expressions of religion interesting and seeks to extract from them all some important values. He is able to write clearly and expressively so that each of his books is not only a worthy scholarly reference but charming reading. He has been accused, and we think rightly, of over-simplifying and over-praising the religions he describes. His latest work, *Major Religions of the World,* presents such great faiths as Hinduism, Buddhism, Judaism, Confucianism, Shintoism, Islam, and Christianity. We have never seen quite so brief, so clear, and so interestingly written expositions of the various faiths. Though limited in its scope it is certain to prove a valuable work.

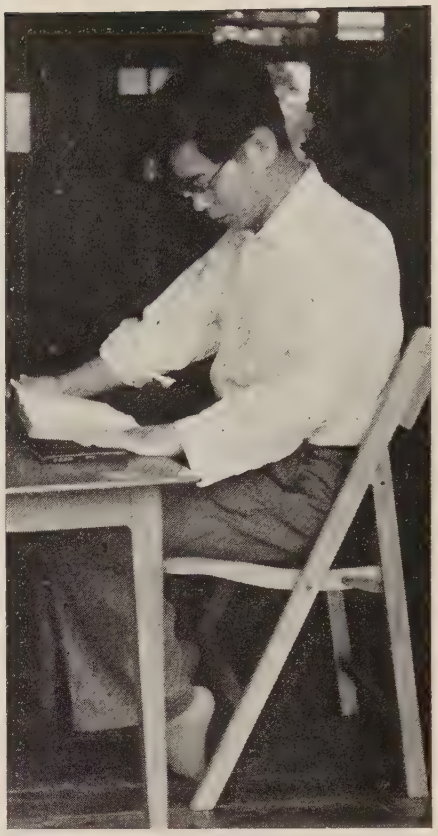
HOWARD Thurman, prominent Negro churchman, tells the story of the development of The Church for the Fellowship of All Peoples, an experiment in interracial church life in San Francisco, in a most interesting little volume, *Footprints of a Dream.* It is not easy to start any city church, but an interracial church is the most difficult of all. The membership, the attitudes, the financial problem, the securing of a church plant, and the development of a program are all difficult matters under ordinary circumstances but multiplied in the development of an interracial church. But there are assets as well, and these Dr. Thurman freely acknowledges. There is the sense of something special, the feeling of experimentation, the drive of a special mission, and outside help and support from sympathetic friends of all races. This book should be in our church libraries.

THE book, *A Mirror of the Ministry in Modern Novels,* by Horton Davies, is a critical study of the literary treatment of the ministry, beginning with *The Scarlet Letter,* by Hawthorne, and treating of such writers as Mrs. Humphrey Ward, Somerset Maugham, Sinclair Lewis, James Gould Cozzens, and Alan Paton. It covers the period from 1850 to 1958. Here are troubled preachers like Mrs. Ward's Robert Elsmere;

(*Continued on page* 42)

—Photos by Daisy Edgerton

Above is shown the entrance to the combined kindergarten and church in Kita-Urawa on the north edge of Tokyo. About fifty children attend the kindergarten.



Takeshi Abe, pastor of the Kita-Urawa Church, takes time each day for study.

A Light in Urawa

A Kindergarten, Sunday School and Church Brings The Christian Gospel to a Suburb of Tokyo, Japan

KITA (North)-Urawa is a rapidly growing, low-income area on the northern edge of Tokyo. Many such areas exist in present-day Japan, but Kita-Urawa is one of the few such areas to have a Christian minister and a Christian chapel.

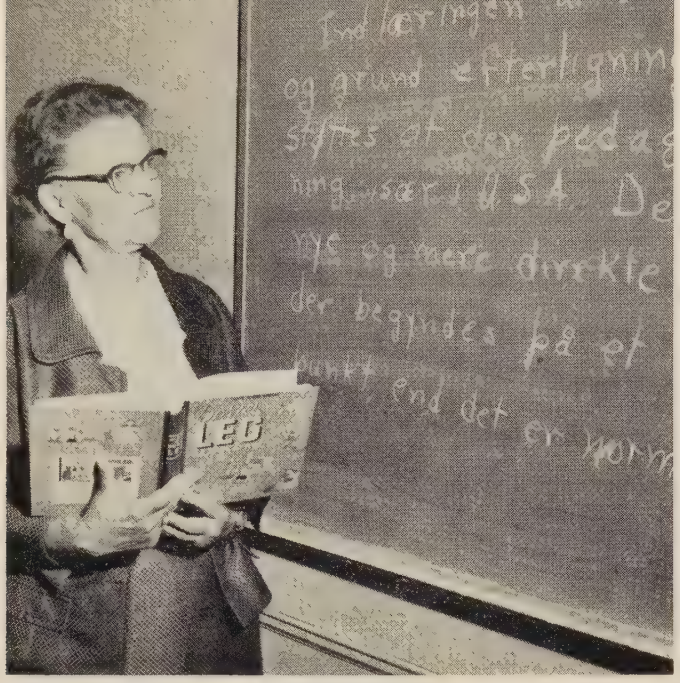
Before the war, Joshi Sei Gakuin, Disciple-related girls' school in Tokyo, bought the land in Kita-Urawa where the Christian parsonage now stands. The school built a house there to serve as a shelter for the school-girls when they went on their country hikes and picnics.

After the war a kindergarten was started there, then a Sunday school. Finally the house became a meeting place for Christians of the area.

The church was organized in 1952, and since that time Mr. and Mrs. Takeshi Abe have ministered to the congregation. Mrs. Abe is a trained kindergarten teacher and also holds mothers' classes, giving lessons in child care and food preparation.

Mr. and Mrs. Abe stand at the parsonage door. Mrs. Abe is a trained kindergarten teacher.

Pastor Abe talks to a Sunday school student at the door of the Kita-Urawa parsonage where the church services are presently being held.



Miss Margaret Mathison, assistant professor of education at Bethany (West Virginia) College, checks some Danish words. By living in private homes during a year's stay in Scandinavia, she learned to speak the language.

Trials of a State Church

Church of Denmark Enjoys Official Support But Fails to Reach the Younger Generation

By JAMES W. CARTY, Jr.*

A CHURCH of Denmark minister, wearing a flowing black gown and a fluted Elizabethan collar, strode vigorously along the wharfside. He had just bid farewell to King Frederick IX and his family as they left their summer palace to sail to Copenhagen.

The appearance of the religious leader for the goodbye was a sign that the church in Denmark is a state church.

One of the observers present was Miss Margaret Mathison, assistant professor of education at Bethany College, historic school of Disciples of Christ in West Virginia. She recently spent a year in Scandinavia. By living in private homes, she learned to speak Danish well. She also learned about the customs, culture, education and religion of Denmark. During her year abroad she also visited in Norway, Italy and Spain.

"In Denmark," she said, "church leaders are concerned with the lack of attendance in the worship services on Sundays.

"Very few young people attend church. The congregations for the Sunday services consist mostly of middle-aged and old people.

"The social life of the community has not been taken over by the church.

"There are religious services, including baptisms, confirmations, weddings and funerals. But there are no Sunday schools, young people's groups, missionary societies or church suppers as Americans know them.

"The public schools have religious education in their regular program for seven years. So the churches have no Sunday schools."

MISS Mathison spent considerable time observing teaching methods and student study habits in the *kommune* or public schools; in private *folkeskole* or elementary schools; in private experimental schools; in state experimental schools; and in several *seminarie* or teacher-training schools. During six months of her visit, she attended a *hojskole* school, an institution which specializes in adult education. She was among forty-five persons, aged 17 to 62, who were enrolled in the courses. Her courses included Danish, history, current problems in Denmark, and child and society.

"The church, being connected with the state, takes over duties such as the keeping of the official records of births, deaths and religious education, as well as baptisms, confirmations, marriage services and funerals," Miss Mathison said.

"The ruling monarch is the only citizen who must belong to the church. But there are, of course, many thousands of members.

"The present church was established at the time of the Reformation and still follows the patterns of the Lutheran confession.

THERE are many small churches all over the land. At the time Christianity was introduced to this country in the 1200's, nearly 2,000 churches were built. They are chiefly of Norman architecture and were built to last. Many are still standing, providing a typical Danish scene, especially in the rural areas.

"The towns where there are bishops have cathedrals of much more recent date. The buildings usually have spires and towers not present in the early structures."

The churches, Miss Mathison explained, are related closely to the history of the country.

"Some of them were decorated with murals depicting events of the local area," she said. Some of these murals had been covered over with whitewash, "and now are being restored by the National Museum as important examples of the art of the time as well as works of historic importance."

"Many churches have a model of a ship hung facing the altar or worship center of the church. These ships signify our journey through life and usually have been donated by a local member of the congregation.

ONE can understand the use of the model of a ship in a country practically surrounded by water and dependent on fishing and shipping for a large part of its economy.

"The churches also have weapons' room. In times of strife the members were expected to leave their guns in this room before entering the sanctuary, or main part of the church.

"One usually sees a graveyard immediately adjoining the church. The plots are kept neatly trimmed and planted. Very few stones date back beyond sixty years. The plots are rented for thirty-year periods."

Miss Mathison also described the Gruntvig and Inner Missions groups. She said the Gruntvig group preaches the "living word" in an effort to relate Christian living to daily problems. The Inner Missions group, she said, works to guide its people away from such practices as attending movies and dances and playing cards, and in some sections its group has a strong influence on a whole community.

Miss Mathison said Church of Denmark clergymen want to visit the United States to study our vitality, which results in filled houses of worship on Sunday mornings.

*Mr. Carty is professor of journalism and director of publications and publicity at Bethany College, Bethany, West Virginia.

The Managbanag family poses for a portrait. From left to right are Loida, Esther, Sarah, Magno, Jr., Ruth, Elizabeth, and Kay. The mother sits in the center of this family photograph.

Five Filipino Sisters— An Investment in Lives

By HARRIET REYNOLDS*

THERE is a saying that if a person wishes to get quick profits he may plant wheat; if he is willing to wait for a harvest of beauty, he may set out trees; if he wants to harvest that which is most profitable to mankind and most beautiful, he may invest in human lives.

The world mission of the church involves a good deal of investing in human life. One of the many ways of working with people in all parts of the world is by helping consecrated young people of ability to complete their education. Because there is a time lag between the investment in college training and the possible computation of dividends measured in terms of Christian character and service, one who has known such students often wonders just what happens to them after their college days are over.

"Do you know where the Managbanag sisters are now?" was a question I was asked several times as I took part in the Southern California Convention of Christian Churches and visited link churches in California and Hawaii. Those who asked were church members who had known the girls during their college years.

I DID not know the answer to this question, for our missionary service had been largely in Luzon in the northern Philippines and the Managbanag girls were from a southern island. However, I was interested in finding the answer to the question, for we had known the story of four Filipino sisters, then members of the Presbyterian Church, who had attended Phillips University in Enid, Oklahoma, soon after World War II. (The Presbyterian Church is now part of the United Church of Christ in the Philippines, as are the Ilocano churches of Disciples of Christ.) A Disciple chaplain, Edwin Kirtley, helped them in making arrangements for travel, study and church visitation.

Just a few days after our return to the Philippines from furlough, my husband and I were talking with Mr. Reynolds' successor as the director of the department of public welfare of the United Church of Christ. We mentioned the question as we discussed scholarships for leaders. Valentin Montes, the director, knew the Managbanag family well. He promised to get in touch with one of the sisters, asking her to write to me. The letter which follows came from Mrs. Eugenio Najarro. It is such a delightful answer to the query of her stateside friends that I asked her permission to share it through World Call.

"Dear Mr. and Mrs. Reynolds:

"Warm greetings and welcome back to the Philippines. May you have more fruitful labors this next term for our Lord.

"I have just received a letter from Mr. Montes suggesting that I write you inasmuch as you have been asked by many of our friends in the United States concerning our whereabouts. We do have a few contacts with personal friends there but can't write to all. . . .

I AM the oldest of the four Managbanag sisters who went to Phillips. Of course, another one went after we left; she is in Texas now doing migrant ministry after a year's visit here. I am married to a minister, Eugenio L. Najarro, the pastor of the Opon church and also vice-moderator of the Cebu Annual Conference. We have two children, Lemuel, 4, and Loida, 3. I am doing promotional work for the women's societies in this conference aside from all the duties in the church expected of a minister's wife. Of course, I have not neglected my home.

"Sarah M. Ancheta, the second sister, is in Baybay National Agricultural School, Leyte, teaching home economics. In her home the Protestant students on the campus meet for church services and Christian Youth Fellowship. When no visiting pastor is there, she carries on the church work, teaching Sunday school and conducting the service. Her husband, Manuel, is also teaching in the college department of that school.

ESTHER M. Corton and her family have just transferred to Silliman University in June from Olongapo, Zambales, where they were affiliated with the Disciples church. Esther is teaching Bible in the high school department of Silliman and Felomino Corton, her husband, an engineer, is teaching in the engineering department.

"Elizabeth—or 'Boots' as she was known to all—is also a minister's wife. Her husband, Guillermo Bergado, is pastor of the Calamba, Misamis, Occidental United Church. They have one child and are expecting a second one. She teaches in the Liberation Institute, a church-related school, and also helps her husband in church work.

KAY, the fifth, went back to the United States in July to do migrant ministry work. The National Council of Churches has asked her to work in Texas. This is a job she has been doing summers while in school. She does enjoy it so much.

"This is only a brief report of our whereabouts. Much more could be added but it would only make this letter very long.

"Last week my husband and I were at a conference in the mountains of Cebu. We had to hike uphill about ten kilometers (more than four miles) to get to that place. The attendance was very good, and on the last day of the con-

*Mrs. I. Hubert Reynolds is a missionary in the Philippines with The United Christian Missionary Society. She and her husband are serving at Vigan, Ilocos Sur.

ference we dedicated a new chapel made of concrete, hardwood and galvanized iron. People from neighboring hills attended, making it even more impressive. There was not room in that building to hold us all.

"Before we went to the United States my sisters and I were very active in the church. Our father was a minister and we were his choir, Sunday school teachers and helpers. After coming back we became even more active with the training we got from abroad. And now, we are not only helping one church (our father has died since 1954) but are helping in countless churches because our task now is helping train leaders in our churches.

WE are truly grateful for the opportunity for further education given to us by the American friends through Chaplain Edwin Kirtley, because we have become helpers in a little way by using our ability as best we can in the building of God's kingdom on earth. The gifts and love of the American Christians have not ended with us—but keep going on through us to our families and to all the people with whom we come in contact. Such is love—it keeps going on and on.

"I hope that this letter will be the beginning of a friendship in Christ Jesus. Our best wishes and prayers in your work.

"Lovingly,
"Ruth and Gene Najarro"

This letter answers two questions about this one family of students—"What happens when college students return to their homeland?" and "Does their Christian influence continue?"

Mrs. Najarro's letter indicates that the investment made by Chaplain Kirtley, Phillips University, and Christian friends is yielding rich dividends through the years for the Philippines, for friendly ties between the Philippines and the United States, and for the whole world mission of the church.

AS professional standards rise in all countries the church needs more and more well-trained leaders. In a country like the Philippines, where there are good colleges, students are being urged to get their college degrees and some experience in their chosen field of Christian service in their homeland. Then, those who show special promise in ability and character are encouraged to apply for the scholarships which churches and individuals have made available.

The United Church of Christ in the Philippines gives careful guidance in preparing applications and in counselling with a student both before he goes for additional training and when he returns. Some scholarships are for colleges in the Philippines and other countries in the East; some are given for study, observation and experience in the United States. After such training, the leader is ready to fill an important post, or to pioneer in extending the effectiveness of the church in some unreached area.

Those who have received scholarship aid in past years and those who are awaiting opportunity to take advanced training now are grateful that Disciples have invested in youth.

"Last Night I Dreamed I Died"

By GEORGE EARLE OWEN*

LAST night I dreamed I died. And an angel of the Lord said, "Wherefore art thou troubled?"

I answered, "All my possessions, few though they were compared with the riches of many, are right now being used in ways I did not intend. What can I do?"

"You can do nothing now," replied the angel. "It is too late. You might easily have specified what you wanted done with your acquisitions."

"How?" I asked.

"By simply stating in a will what you wanted done with that which God had entrusted to your care."

"I did some of that in my lifetime. I gave to the church, to missions and to benevolence. I took care of my family. I paid my debts. True, I could have done more. Now I wish I had. I realize how much I left undone."

"The sins of omission," said the angel sadly, "are the greatest sins of all."

"How much does God expect of us after death?" I cried.

"Stewardship after death is expected as well as stewardship during life. A Christian will is an extension of Christian stewardship."

Then I awoke. My heart ached with the anguish of a task undone. Still haunted by this dream I went to my minister. This is what he said:

YOUR will is your last wish sealed in legal words. Be certain you say the right thing. See your lawyer so your will does what *you* want done. Think of all God and others have done for you. With a grateful heart remember in your will your church and the world mission of the church through its agencies. Your will is the final means you have to express your deepest concerns. Make it the crowning glory of your stewardship."

Next Sunday our minister had this on his bulletin board:

Make a will.

Make it legal.

Make it Christian.

Make it the crowning glory of your stewardship.

*Dr. Owen is chairman of the division of general departments of The United Christian Missionary Society.

Convention Ship

Cunard Line Boat Chosen For Voyage to Scotland

THE Cunard Line's steamship *Ivernia* has been selected as the official boat for the trip from North America to the World Convention of Churches of Christ (Disciples) in Edinburgh, Scotland, this summer.

The four-year-old liner will sail from Montreal, Canada, on July 22. By special arrangement, delegates to the World Convention assembly will be landed at a Scottish port—Greenock—on July 28. After a tour of historic places in Scotland, the travelers will arrive in Edinburgh on August 2, the opening date of the convention.

The *Ivernia* is over 600 feet in length and 80 feet in width, with nine decks. It carries 100 first-class passengers and 800 tourist-class passengers.

According to H. B. Holloway of Indianapolis, World Convention transportation secretary, a program of special interest to the assembly delegates has been planned on board the *Ivernia*.

Special Programs Planned

James L. Stoner, minister of North Christian Church in Columbus, Indiana, is chairman of a committee in charge of recreation and evening programs on board the ship. Ross J. Griffeth, president of Northwest Christian College in Eugene, Oregon, will be in charge of the educational features of the trip. He is arranging for talks and lectures appropriate to the visit in Scotland.

The World Convention executive offices are located in New York City. Registration and transportation offices are at 110 South Downey Avenue in Indianapolis.

Protestantism Is Needed In Paraguay

By FRANK PICKETT*

—Photo by Weesner

Disciple missionary Frank Pickett (front row, second from right) attends a worship service at the Villa Aurelia Church on the outskirts of Asunción, Paraguay.

RECENTLY I made a trip to one of the frontier villages in eastern Paraguay. With me were a fellow missionary of Disciples of Christ, a national pastor and a layman. We went to the village at the request of a Paraguayan farmer. This man had sent word to us that if we would come and build a church there, he would give the land and his full support to the work.

We found this farmer to be a man in his early fifties, clean, industrious and greatly esteemed by his fellow citizens. He had heard the gospel preached; he had read the Bible; and now he wanted a church.

This farmer lives in an area with 45,000 inhabitants and one Roman Catholic church. Everyone there has known no other religion than Roman Catholicism for the past three centuries. Would we be wrong in going there to start a Protestant church?

THE general concept of the Catholic authorities is that the Evangelicals (Protestants) in Paraguay are working where they have no business to be and where everyone is already Christian. But what is meant by the term *Christian*?

The Roman Catholic view is that any child automatically becomes Christian upon his birth into a Catholic family. Later, as an adult, he can maintain this status if he will confess his sins and take communion at least once a year. Using this definition of a Christian, Catholic leaders would have us believe that almost all Paraguayans and Latin Americans are Christians.

What Protestant missionaries see is another matter.

They see, for example, a situation in which more than half of the man-and-wife relationships in Paraguay are without the rite of marriage. The Roman Catholic Church, which sternly refuses to recognize the divorce decree, winks at the actual fact that a large majority of Paraguayan men have lived with several women before the age of forty.

In spite of this practice the cost of a marriage ceremony in the Catholic Church remains rigid and unwavering. Ten dollars might not seem too much to a North American; but to a Paraguayan it may represent the difference between a week with food and a week of hunger.

PROTESTANT missionaries see a people enslaved by superstition.

On the thirtieth of May in 1958, according to a tract passed out in Paraguay by Catholics, the world was to come to an end. The pamphlet stated that this date had been set by the late Pope Pius before his death.

Many people sold their few possessions, gave the money to the church and waited breathlessly for the last moment. It was understood that a terrible darkness would pervade the earth and only those who had candles blessed in the church would have light. Hundreds streamed to the churches with their candles (and their offerings) for this urgent purpose.

Protestant missionaries also see underchurched and underpastored multitudes.

A NORTH American visiting a small church on the outskirts of Asunción recently asked the priest how many members he had in his parish. The priest said there were eight thousand. In response to the awe shown by the visitor, the priest continued, "Oh, I have it quite easy. Some of my fellow priests have as many as fifteen and twenty thousand."

In the whole of Paraguay, a country of one-and-a-half million inhabitants, there are only 176 priests, according to a recent Catholic seminary bulletin. As a result, literally thousands of Paraguayans are Catholics in name only. They are more than ready to hear the Bible message and to receive personal attention and love which they never before have enjoyed.

It is for this reason that Roman Catholics have a growing fear of the Protestant movement in Paraguay. This fear is shown in outward attacks. Protestant church buildings have suffered damage and in some cases have been torn down. Meetings may not be held in public auditoriums and stadiums or on the street. Thrown rocks, uprooted trees, broken windows, and disturbances at the hour of worship are other expressions of Catholic insecurity.

Protestant missionaries see the widespread poverty and ignorance of the people. For this the Roman Catholic Church is in part responsible.

THE Paraguayan people, in spite of their poverty, are held responsible by the Catholic Church for all of the local church building expense. Help does not come from Rome; rather, constant askings come from that city, and regular offerings are sent there in the belief that such funds are needed for missionary ends.

Many Paraguayan Catholics are asking, "Why do we send money to Rome which is already rich beyond dreams? They should be helping us." And the pathetic truth is that the Catholic Church carries on very little organized effort to help the uneducated poor or to provide the opportunity for growth in any area of life among the Paraguayan people.

All of this spells for Protestant missionaries a clear call to service. Should Disciples of Christ go out to that frontier village and start a church? My answer is, "Yes—if we can find the personnel and the money, and if we have heard the call to 'preach the gospel to the poor.' "

*Mr. Pickett is a missionary in Paraguay with The United Christian Missionary Society.

Classroom and Campus

edited by H. L. Smith

Father and Son Are Students at Atlantic Christian College

AT Atlantic Christian College, Wilson, N. C., two students, a 46-year-old father and his 18-year-old son, meet on the campus and exchange experiences. Both are honor students, are on the Dean's List, and are mathematics majors. They are Elton Dewitt Winstead and Edward Dewitt Winstead.

The elder Winstead first enrolled in 1931, and then in 1934 joined the Army. Twenty-three years later, in 1957, he retired as a Lieutenant Colonel and returned to work for his degree. Upon graduation this spring he plans graduate study and a teaching career. Mr. Winstead spent nearly three years as a prisoner of war after the fall of Corregidor. Later he served in Korea and had service in the States.

Young "Dee" has been an outstanding student through all of his educational career, despite changing schools many times, and is continuing this record at Atlantic Christian. He is not only an honor student but is active in campus affairs and is the school photographer. Both Winsteads give much credit to the wife and mother, who is the former Josephine Minshew of Wilson. There are three other children in the family, all born in different parts of the world.

J. Allen Warden, Jr., has joined the staff as director of college development. He comes from the pastorate of First Christian Church, Huntsville, Ala.

Mr. Warden, a North Carolinian, is a graduate of Pantego High School, received his A.B. from Atlantic Christian, his B.D. from Texas Christian, and has done further study at the latter institution. His wife, the former Lucille Windley, is a graduate of Texas Christian after attending Atlantic Christian, where she was Homecoming Queen in 1952.

Music Department of Bethany College Is on the Air

The music department of Bethany College, Bethany, W. Va., is presenting a program, "Hymns from Bethany College," every Sunday over Radio Station WWVA in Wheeling, W. Va. The program features sacred music of all traditions. Dale A. Jorgenson, head of the Music Department, is musical director and producer of the program.

Roy and Dale Rogers, cowboy king and queen, have contributed to a scholarship fund in the name of Mr. and Mrs. Arthur Rush. Mr. Rush, a Bethany alumnus and trustee, is the personal manager of the Rogers, who also are friends of President Gresham. Miss Dianne Stainton, a freshman from Nova Scotia, Canada, is at present benefiting from the fund. She plans a career in social work on the mission field.

Robert Sandercox, assistant provost, and Robert Melott, admissions counselor, will speak in approximately 400 high schools during the present academic year. They are bringing Bethany's program and plans to prospective college students.

Cynthia Pearl Maus Fund Established at Chapman College

The audio-visual program at Chapman College, Orange, Calif., will benefit from the income each year of the Cynthia Pearl Maus Fund which was established recently by Cynthia Pearl Maus of Los Angeles. Dr. Maus's initial gift to the fund was $3,000. Additional gifts will be made until the total reaches $12,000.

A nationally known author in the field of religious art, Dr. Maus's books include *Christ and the Fine Arts, The World's Great Madonnas,* and *The Old Testament and the Fine Arts.* Her works are well known and used by Catholics and Jews as well as by Protestants.

At Chapman's Founders' Day banquet in 1958, Miss Maus was awarded an honorary Doctor of Literature degree by the college in recognition of her notable contributions in her field.

Another new fund recently established at the college by Mr. and Mrs. Charles F. Hutslar, known as the Whittell-Hutslar Student Loan Fund, will be available to Chapman students who are pre-medical or pre-seminary majors.

Mr. Hutslar has been a minister and author for many years. His wife, the former Florence Whittell, is a practicing physician in Tujunga.

Funds continue to come in for the Dr. and Mrs. Royal J. Dye Chair of Religion and Missions. Approximately $10,000 has been received to date.

The College of the Bible Approves Living Endowment Program

The Living Endowment program has been approved by The College of the Bible, Lexington, Ky., enabling individuals to share in the education of men and women for the ministry. The program was begun by the 1959 graduating class in an endeavor to bring to others the quality of education they had received at the seminary.

Each person who participates annually becomes himself an endowment of the program, and each gift made is equal to the income from invested funds twenty times the size of the gift.

William R. Wallace Goes to Culver-Stockton College

O. Eugene Moore, director of development and assistant to the president of Culver-Stockton, Canton, Mo., has accepted the position of associate general secretary of the Missouri Association of Christian Churches. He began his duties in Jefferson City in early January.

During his two and one-half years of service, Mr. Moore has made a distinctive contribution to the college and has aided in the building of a strong foundation of development.

Mr. Moore will be succeeded by Mr. William R. Wallace, Des Moines. Iowa. A graduate of Drake University in 1954 where he majored in Communications, he was employed as creative expediter for Hallmark Cards in Kansas City until 1957 when he became assistant to the director of public relations and development at Drake University. He will assume his duties on March 1.

Miss Mary Schnittker, a high school senior of Foosland, Ill., was judged top winner in the competitive honor scholarship program. She has been awarded a $1,000 scholarship to apply on her tuition over a two-year period.

Three were chosen to receive the second place awards of $500. They were John Hartman, Canton; Juanita Pollitt, Astoria, Ill.; and Gary Bryan, Barry, Ill.

Tetsumaro Hayashi, assistant librarian, has received a literary award for a short story published in the *Hokubei Shimpo* (North American News), a Japanese publication for Japanese-speaking people in the United States. Written in his native tongue, the story is fiction and based on Mr. Hayashi's teaching experiences and campus life.

This is the fifth such work by Hayashi to be published in various Japanese magazines in both this country and Japan.

Two Students of Disciples Divinity House Are Ordained

Two students of Disciples Divinity House, Chicago, Ill., were recently ordained. W. B. Blakemore, Dean of the House, gave the ordination sermons.

Wallace Terry of Second Christian Church, Indianapolis, was ordained in his home church, where R. H. Peoples is minister. Participating in the service were A. Dale Fiers, Willard M. Wickizer, Emmett Dickson, and elders of the Second Church. The title of Dr. Blakemore's sermon was "Make Straight in the Wasteland a Highway for Our God."

Donald Spencer Browning, who holds the B.D. from the University of Chicago and is pursuing advanced studies there, was ordained in his home church of Trenton, Mo., where Herbert Davis is minister. Among those participating in this service were Lester Rickman, W. Marion Rowlen, and David M. Bryan, minister of the University Church of Chicago where Mr. Browning serves as minister to youth. Dean Blakemore's sermon was entitled "The Ministry from 1960 A. D. to 2000 A. D."

Drake University Reports Progress in Campaign

More than $1,750,000 in gifts has been received by Drake University, Des Moines, Iowa, during the first few months of the campaign to raise five million dollars, according to a recent announcement.

Three major gifts to the campaign amount to $1,500,000. They include a one-

million dollar gift from the Cowles interests, $250,000 from ten Des Moines banks, and a joint gift of $250,000 from William J. Goodwin and his sons, Robert K. Goodwin and William Goodwin, Jr.

A $1,000 gift has been pledged by the graduating class of 1960. Four million dollars of the $5-million goal has been allocated for new buildings to care for the expected increased student body.

Eureka College Students Report on United Nations Seminar

Howard Kester, professor of sociology, was the faculty representative selected this year to accompany the student group from Eureka College, Eureka, Ill., to the United Nations Seminar. Miss Lucy Hines, Forrest Risberg, Wesley Trendle, and Richard Stubblefield were the student delegates. Miss Hines and Mr. Stubblefield reported to the faculty-trustees dinner on the trip, and the entire group made a report in a student assembly.

Among recent guests at Eureka's chapel services was Paul Hessert, professor of religion at a neighboring institution, Illinois Wesleyan University. Dr. Hessert's topic was "Theology in the Life of the Student," and was one in a series of presentations on "Faith and the Mind's Adventure."

Thomas Vaughn and Sam Harrod III made a winning team at the Bradley Invitational Tournament in Forensics, where they captured favorable decisions in all four rounds of debate in which they participated.

High School Seniors Visit Hiram College

An "open house" for high school seniors was held on the Hiram campus, Hiram, Ohio, on Saturday, Feb. 13. Students from the surrounding area were entertained and informed as to educational possibilities at Hiram. The all-day program this year replaced Scholarship Day on the college calendar.

Northwest Christian College Observes Inspiration Week

Paul Deanne Hill, a 1937 graduate of Northwest Christian College, Eugene, Ore., and minister of Central Christian Church, Billings, Mont., was the speaker for Inspiration Week recently observed on the campus under the sponsorship of the student body. Roger Davidson, Winston, Ore., was chairman of the committee on programs.

Mr. Hill, in addition to speaking to several groups on the campus, presented four major addresses on the general theme "The Divine Drama."

A gift of $1,200 from the estate of the late Allen Monroe Harris, Cape Girardeau, Mo., has been received as a partial distribution of the residue of the estate. A small additional distribution will be added later. The money is to be used for library books and fixtures to carry the name of the donor.

Mr. Harris was for a time a student in Spokane University.

Citizenship Day Is Held at Jarvis Christian College

Citizenship Day for the current academic year was held Jan. 22 at Jarvis Christian College, Hawkins, Tex., with Texas, Butler, Bishop, and Wiley colleges cooperating. Under the theme "Better Communities Through Better Citizenship," the keynote speaker was Herman Long, sociologist and head of the Race Relations Department of Fisk University, Nashville, Tenn.

The purpose of the Day is to extend and improve good citizenship through information, inspiration and practical guidance. The Day serves as a kickoff of community surveys and community life institutes aimed at awakening people to their own potentialities and arousing their interest in action programs for improved schools, religious services, recreational facilities and the wise use of economic and business resources.

Dr. Kantak of India Speaks at Lynchburg

Doctor Kantak

The Lectures Committee at Lynchburg College, Lynchburg, W. Va., was formed recently. It works in connection with the University Center in Richmond to bring outstanding lecturers to the campus.

Recently Dr. Vaman Yeshwant Kantak of India spent 13 days on the campus, visiting classes, speaking, and holding informal discussions. Dr. Kantak is the head of the Department of English, and Dean of Faculty of Arts at M. S. University of Baroda.

"The Indian philosophy of teaching is that it is better to leave the student to read and amass for himself," said Dr. Kantak. "This provides relaxed reading and thinking which is not interrupted constantly with tests or assignments. In India the lecture is the fundamental form of teaching with comprehensive exams at the conclusion of the course. Very few or no tests or assignments are given in between the beginning and closing of the course," he continued.

The Ankola native added that experimentation is now going on in the universities where some tests and assignments are being introduced.

Paul Richards is chairman of the Lectures Committee.

Dr. Elliott of Phillips University Goes to Paraguay

Arthur E. Elliott, assistant to Eugene S. Briggs, president of Phillips University, Enid, Okla., and Mrs. Elliott have been invited to visit Asunción, Paraguay, in the spring. Dr. Elliott served as president of Colegio Internacional at Asunción for twelve years prior to his coming to the Phillips staff. The invitation is occasioned by the celebration of the fortieth anniversary of the founding of the school on April 1, 1960. The Elliotts will leave in March.

A long-awaited stage curtain for the Eugene S. Briggs Auditorium was recently installed. The curtain was given in memory of Frank Davis by his widow and his daughter, Frances Fern DeVisser, both of Enid. Mr. Davis, a Phillips graduate of 1922, served churches in Oklahoma, Kansas and Iowa, and at the time of his death in 1936 was the minister of the Parkersburg, W. Va., church.

Carillon To Be Installed at Texas Christian University

The largest carillon west of the Mississippi River will be installed this spring in the tower of Texas Christian University's Robert Carr Chapel in Fort Worth, Tex.

The installation is the gift of Mr. and Mrs. Robert G. Carr of San Angelo, who in 1954 provided the funds for the Carr Chapel, which is the central building of TCU's Religion Center. Mr. Carr is a member of the board of trustees and chairman of the university's development council.

The instrument, known as the "Carillon Americana Bells," is capable of producing an unusual range of tones and quality of sound, and will be played from the console of the chapel's organ.

Similar Carillon Americana installations are now located in the Bok Singing Tower in Florida, in Washington (D.C.) Cathedral, and in Arlington National Cemetery.

John Klein, famous organist and composer, will play the dedication service. The carillon will be dedicated to the TCU student body.

Harold Lunger Speaks at Transylvania College

Harold Lunger, professor of Christian ethics at Brite College of the Bible, Texas Christian University, and brother of Irvin E. Lunger, president of Transylvania College, Lexington, Ky., was the principal speaker for the "Accent on Religion" program held during the last week of January.

The theme for the two-day program was "To Man Alone," taken from T. S. Eliot's *The Rock*. Bryon Young, Somerset, Ky., was chairman of the religion committee for the program.

Construction on a new men's dormitory is to begin this spring. The new building is planned to house 52 men and will be a separate building from Ewing Hall, the college's only men's residence hall on the campus. It is so designed that a second unit can be added to the original unit to accommodate an additional fifty men.

San Pablo's Rocky Soil

Mexican Minister Finds Indifference to Gospel But Remembers that God Can Do the Impossible

By DANIEL ZARATE*

DISCIPLES of Christ in Mexico are very anxious to extend the net of evangelistic action to the distant and inaccessible cities and towns. Such a place is San Pablo, in the hills of the state of Zacatecas. Six months ago I arrived in San Pablo to try to open a new field of work. I had been sent by the Committee on Evangelism. During these six months I have seen and learned something of the problems and necessities, and the way of thinking and living, of the people of this place.

San Pablo is a ranch (settlement) that is intellectually very backward, since there is no regular school. Many of the people do not know how to read or write. When school is held, the children only go three months—January, February and March. The school is a room about four yards square, where they all study together—those who do not know how to read and write, those who know a little, and those who know how and want to learn more. There is only one teacher for all of them, and so education is difficult and none of them gets ahead very fast.

THE morals of these people are low. Among young people one notes a complete independence of the parents. Their talk is full of smut and bad language. They often become intoxicated in front of their parents—and with them. They are indifferent to Christianity, and as they say, "We will enjoy ourselves while we are young. The things of God we will leave until we are old." Many of the adults are also dominated by this philosophy. They gather to tell dirty stories, in front of their children, and to offer cigarettes and wine even to the youngest.

There is very little religion in San Pablo. True, there are a few fanatic Catholics, who will listen to words about God and Christ if a priest bothers to come around. But most of them are not anything. They do not believe in anything, they are unsatisfied with the religion they know, or they are indifferent. These men and women, untaught and indifferent, believe that religion is for children, crazy people and hypocrites. Worse than that, they believe that the person who becomes a Protestant is condemned forever and ever.

With these conditions on the ranch, the work of evangelism is very difficult. I have talked to almost every man in this place about Christ and the salvation that he gives. And they accept the fact that he alone can save—not the angels, nor the saints, nor the Pope, nor even the Virgin Mary, but only Christ. But then they say, "I inherited my religion from my fathers, and I will be faithful." Others say that Christianity is very pretty, but very hard, and in order to become Christians they would have to leave everything they enjoy, and that would be impossible.

NOT long ago someone asked, "Do you believe San Pablo could become Christian?" I answered, "The people love the pleasures of this world, and they have told me, 'The important thing is to enjoy yourself now while you are alive, because after you are dead, you won't be able.' Once I was talking with the men and they told me, 'What you say is good and just, but do not think you will ever convert us!' "

After six months here, knowing these people, it seems almost impossible to me that this ranch become Christian. But then I am thinking like a man. And in my mind and in my heart there is an echo, and I hear clearly the words which the Master said many years ago, "That which is impossible with men is possible with God."

*Mr. Zarate is a minister of Disciples of Christ in Mexico.

Aid to Jamaica

New Program Cuts Illness

A DRAMATIC reduction in illnesses once common among the children of Jamaica definitely can be traced to the supplementary feeding program introduced by the churches of the United States, according to Raymond W. Schember, Jamaica representative of Church World Service.

More than one hundred thousand children, Mr. Schember reports, have benefited from a school lunch program designed to balance diets low in protein and other nutrients. Teachers report that jaundice, once a summer killer of children, has almost disappeared in areas where diets have been supplemented. Vomiting sickness and fainting spells are also less frequent, and there is evidence that dental health is much improved.

More thorough education is another by-product of the feeding program. Attracted by the promise of a good meal, more and more children have begun to attend school regularly, and to arrive on time.

Foods from U. S. Surplus

The foods provided are from United States surplus stores, donated by the American government and shipped to Jamaica and distributed by Church World Service, overseas relief agency of major Protestant and Orthodox communions. Costs of distribution are covered by funds collected in American churches through such appeals as the Week of Compassion sponsored by Disciples of Christ.

The lunch program is only one facet of the churches' total relief effort in Jamaica. Assistance is also offered to the blind, the aged and the sick poor. Food packages from America supplement the dole given by the government to more than 30,000 registered paupers who are unable to work because of age or ill health.

Emergency relief also is provided. Last year, in the plains of Saint Elizabeth parish, there was an acute food shortage due to a severe drought. The suffering of more than three hundred families was alleviated with rations provided by Church World Service.

Australian Unity

16 Churches Attend Conference

SIR Dallas Brooks, governor of Victoria, opened the first National Conference of Australian Churches at a huge rally in Melbourne cricket grounds. Many thousands attended, including more than 430 official delegates from sixteen Protestant communions to the ten-day meeting.

Later the conference broke into five commissions. These met at the University of Melbourne to discuss such subjects as the evangelistic responsibility of Australian churches in a world setting and the ethical problems of economic technical aid in Asia.

Sponsored by the Australian Council of the World Council of Churches, the conference also was attended by Protestant religious leaders from overseas countries. Observers were present from three non-Protestant groups, including the Roman Catholic Church. Churchmen described the meeting as the "most significant and important" meeting in the history of the Australian Christian churches.

Women and WORLD HIGHWAYS

Spotlight on Women in U.S.A.

TO be an American woman today is to be cast in an exciting, challenging and difficult role—exciting because the sky seems to be the limit in education, work and freedom; challenging because the whole concept of 'woman's rights' is still relatively new—scarcely more than fifty years old; and difficult because the new freedom has produced a backwash of unforeseen emotional and psychological problems for the emancipated woman. Caught as she is in conflicting currents, the American woman of today finds herself being analyzed and admired, envied and criticized as never before.

THESE words from the pen of the former Catherine Marshall (now Mrs. Leonard LeSourd) indicate something of the circumstances which surround women in the United States today. Scarcely a month goes by without mention of "today's woman" in the newspapers, magazines, and on television. Much attention is being given—and rightly so—to the achievements as well as the problems of women, from their teen years to retirement. The church, too, is engaged in a very real study of the modern woman in an effort to better understand her needs and provide avenues of worship and work which will help her achieve fulfillment as a child of God.

Throughout the year some 24 million Protestant and Catholic church women are active in sustaining the daily activities of organized religion. Such activities range all the way from hurrying the family to Sunday school and church each week to singing in the choir, serving suppers, calling on shut-ins, attending countless meetings, sharing their bounty, and making costumes for the Christmas play. It is through such activities that women find the greatest opportunity to demonstrate their faith and give it tangible expression for millions of others.

IN the face of the above facts, it is important that the leaders of the church give careful consideration to the problems and needs of those women who are *not* involved in organized religious life as we know it in this country. A recent survey conducted by the department of Christian Women's Fellowship, The United Christian Missionary Society, shows that only 45 per cent of the women members of the 1,139 Christian churches reporting are participating in the women's organizations in these churches. In other words, Christian Women's Fellowship is now reaching nine out of every twenty church women. The burning question which faces each local congregation is, What is happening to the remaining eleven women whose names are on the church roll but do not share in the activities of its women's groups?

In order to begin to find some of the answers to this question, it is necessary that we make a thorough study of today's woman and her relationship to her church. One of the most important steps in this direction was taken in January of this year when a Consultative Conference on Christian Women's Fellowship was held under the auspices of the Christian Women's Fellowship department of the United Society. This conference was the culmination of several months of intensive study and research by those attending.

Questionnaires were circulated to all local Christian Women's Fellowships in the United States and Canada. The purpose of these questionnaires was to gain information concerning the effectiveness of the organization and its scope, purpose and types of activities in the areas of worship, study and service. Along with this, each Fellowship was asked to indicate the extent to which its members were active in the total church program through membership on the church board and the functional committees or departments.

THE conference presented an opportunity to study the results of this questionnaire. In addition, a paper was presented on the church and its relationship to employed women. Prior to the conference, a survey of 910 employed women in our churches was made, which formed the basis for this paper. This study lifted up the problems that the employment of women brings to the traditional organizations of church and community life, and the discussion which followed suggested some of the ways in which the church may help to solve these problems and minister to the individuals involved. The next few months will bring a more detailed report of the results of this conference and the implications which it holds for the local church.

A SECOND major step which has been taken in seeking to know more about today's woman is the study of *Employed Women and the Church,* by Cynthia Wedel. This is a study and discussion guide prepared at the request of the General Department of United Church Women and the Department of the Church and Economic Life of the National Council of the Churches of Christ in the U.S.A. Early in 1958, these sponsoring units of the National Council jointly convened a consultation of specialists from the church and other areas of concern on this subject. This group explored the causes and extent of this revolutionary development and its meaning for the programs of the churches. Mrs. Wedel's booklet is an outgrowth of the 1958 conference.

Employed Women and the Church has been recommended as an interest group study for Christian Women's Fellowships during this missionary year. Because of our involvement in the Year of Appraisal and Forecast, it seems appropriate that we should make a special study of our program as it relates to employed women.

A THIRD major step in gaining a "profile" of women of today will find expression in the Second Quadrennial Assembly of Christian Women's Fellowship, to be held in July, 1961. This assembly of some 4,500 women will devote a major portion of its time to considering the choices or decisions which women must make today. These will include the choices women face individually, as a part of the Fellowship, and as a part of the church.

In order for the church to be the church, it must be fully aware of its members. Only as church leaders take seriously the responsibility to minister unto "the least of these" can the church fulfill its mission.

World CWF Prayer Topic

Let us give thanks and pray for the women of Africa —for their messages of love, for their courage and confidence, and for their spiritual understanding which has been revealed to us.

WORLD CALL

Foreign Missionaries, United Christian Missionary Society

Africa

(Belgian Congo)

Alland, Lawrence and Rosemary, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Anderson, Ronald E. and Clela, D.C.C.M. Ifumo-Monkoto, via Boende, Congo Belge, West Africa
Angle, Donald R. and Barbara, D.C.C.M. Monieka, via Boende (if airmail), via Coquilhatville (boat), Congo Belge, West Africa
Baker, Dr. Donald H. and Lelia, D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Bateman, Miss Georgia, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Behler, George W. and Anne, 464 Avenue Moliere, Ixelles, Brussels, Belgium
Bowers, Dr. Robert C. and Gladys, I.M.E. Kimpese, via Leopoldville (air), via Matadi (boat), Congo Belge, West Africa
Byerlee, William Allen and Joy, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Clarke, Mrs. Virginia M., D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Coburn, J. Frank and Beverly, D.C.C.M. Wema, via Boende, Congo Belge, West Africa
Cornwell, Dean and Sarah, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Dargitz, Robert and Laura K., D.C.C.M. Monieka, via Coquilhatville (boat), via Boende (air), Congo Belge, West Africa
Davis, Bernard F. and Julia, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Dawson, Charles H. and Joyce, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Denton, William James and Betty, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
Dodson, James Richard and Joy, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Dugan, Dr. V. Henry and Nancy, 103 Avenue Brugmann Forest, Brussels, Belgium
Erlewine, Miss Betty, D.C.C.M. Monieka, via Coquilhatville (boat), via Boende (air), Congo Belge, West Africa
Farmer, Garland S. and Barbara, 50 rue Jean d'Ardenne, Brussels 5, Belgium
Felkel, Harry E. and Hilma, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Feltner, Miss Faye, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge. West Africa
Finney, Miss Margaret, I.C.C. Bolenge, via Coquilhatville, Congo Belge, West Africa
Galusha, Richard and Tish, 68 rue Mignot Delstanche, Brussels 6, Belgium
Harris, A. Louis and Ola, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Heaton, Miss Jane, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Heimer, Haldor and Ruth, 28 rue Ernest Gossart, Brussels, Uccle, Belgium.
Hobgood, Ben Clay and Betsy, D.C.C.M. Coquilhatville, Congo Belge, West Africa
*Jaggard, Mrs. Wilma S., c/o Division of World Mission, 222 S. Downey Ave., Indianapolis 7, Indiana
*Jarman, Miss Fraulein H., c/o Division of World Mission, 222 S. Downey Ave., Indianapolis 7, Indiana
Johnson, Dr. Gene E. and Sue, D.C.C.M. Monieka, via Coquilhatville (boat), via Boende (airmail), Congo Belge, West Africa
McCracken, Miss Faith, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
*McMillan, Donald and Lucile, 479 College, Norman, Oklahoma
McMillan, Miss Fern, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
*Martin, Randel O. and Newell, 154 Penmoken Park, Lexington, Kentucky
Peterson, Miss Ruth, D.C.C.M. Coquilhatville, Congo Belge, West Africa
Poole, Miss Edna, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Ross, Dr. John E. and Mabel, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
*Shaw, Miss Margaret, 5362 Northland, St. Louis 12, Missouri
*Shoemaker, Miss Gertrude, c/o D. W. Daniels, 9461 East Park Avenue, Bellflower, California
Smith, Everton B. and Elizabeth, D.C.C.M. Lotumbe, via Coquilhatville, Congo Belge, West Africa
*Snipes, Mrs. Esther W., 7432 North Lafayette Avenue, Dearborn 6, Michigan
Snipes, Paul D. and Patty, D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Spencer, Danny and Naomi, 50 rue Jean d'Ardenne, Brussels 5, Belgium
Stober, Miss Buena, D.C.C.M. Mondombe, via Boende, Congo Belge, West Africa
Taylor, Richard L. and Virginia, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
Testerman, Dr. L. Neal and Warene, 42 rue de l'Englise St. Pierre, Brussels 9, Belgium
Tillery, Ralph and Merle, D.C.C.M. Bolenge, via Coquilhatville, Congo Belge, West Africa
*Ward, Miss Myrle O., 707 Fifth Street, Red Oak, Iowa
Weare, Dr. Clifford S. and Phyllis, D.C.C.M. Wema. via Boende, Congo Belge, West Africa
Weeks, Claylon D. and Helen, D.C.C.M. Wema, via Boende, Congo Belge, West Africa
Williams, Clarence and Kathryn, D.C.C.M. Boende, B.P. 30, Congo Belge, West Africa

(Union of South Africa)

Holt, Basil F. and Maggie, Linden Christian Church, 52 Fifth Avenue, Linden, Johannesburg, Union of South Africa
*Smith, H. Austin and Nettie Mae, c/o Division of World Mission, 222 S. Downey Ave., Indianapolis 7, Indiana

Argentina

David, Wm. E. and Lena, Cramer 2654, Buenos Aires, Argentina
Lessley, Mrs. Agnes Fishback, Camacua 282, Buenos Aires, Argentina
Tatlock, Lloyd and Janice, Casilla de Correo 35, Ramos Mejia, Buenos Aires, Argentina

Haiti

Shirer, W. Lloyd and Margaret, Albert Schweitzer Hospital, Grant Foundation, P.B. 4, St. Marc, Haiti

India

Bates, Robert and Sue, c/o Student Christian Movement, Y.M.C.A., Colombo 1, Ceylon
Bender, Miss Anna, Pendra Road, Dist. Bilaspur, M.P., India
*Bonham, Kenneth W. and Esther, Box 2096, University Station, Enid, Oklahoma
Burch, Miss Maxine, Ludhiana Christian Medical College, Ludhiana, Punjab, India
Clark, Miss Alice, National Christian Council Lodge, Nagpur 1, B.S., India
Davis, Lew A. and Dorothy, 3856 Winslow Dr., Fort Worth, Texas
DeHaven, E. Thomas and Dr. Barbara, Missionary Language School, Allahabad, U.P., India
Detweiler, Paul B. and Doris, Diptipur, P.O. Melcchamunda, Dist. Sambalpur, Orissa, India
Hall, Keith and Virginia, Diptipur, P.O. Melchamunda, Dist. Sambalpur, Orissa, India
Harnar, Miss Ruth, Jackman Memorial Hospital, Bilaspur, M.P., India
Hill, Miss Elizabeth, Shanta Bhawan, United Christian Mission, Kathmandu, Nepal
Hill, Miss Marjorie, Jackman Memorial Hospital, Bilaspur, M.P., India
Larson, Robert J. and Velma, Mission Compound, P.O. Takhatpur, Dist. Bilaspur, M.P., India
McGavran, Donald A. and Mary E., Box 64, Bethany College, Bethany, West Virginia
Mitchell, Miss Ruth, Jackman Memorial Hospital, Bilaspur, M.P., India
Nichoson, Dr. Hope, Jackman Memorial Hospital, Bilaspur, M.P., India
Pollard, Mrs. Mary, Jarhagaon, P.O. Bilaspur, M.P., India
*Porter, Miss Alice, 303 Huron Street, London, Ontario, Canada
Potee, Kenneth L. and Esther, 336 Napier Town, Jabalpur, M.P., India
Rambo, Dr. Victor, Christian Medical College, Ludhiana, Punjab, India
*Rambo, Louise, 5214 Greene Street, Philadelphia 44, Pa.
Rice, Dr. Donald and Ruth Mae, Christian Medical College, Ludhiana, Punjab, India
*Shreve, Miss Ethel, c/o Mrs. O. A. Shreve, Shreve, Ohio
Terry, Mrs. Miriam, Burgess Memorial Girls' School, Bilaspur, M.P., India
Thomas, W. Ewart and Aileen, Woodstock School, Landour, Mussoorie, U.P., India
Wait, Miss Hazel, Woodstock School, Landour, Mussoorie, U.P., India
White, Franklin and Ada, Diptipur, P.O. Melchamunda, Dist. Sambalpur, Orissa, India

Jamaica

Montgomery, Mrs. J. D., 37 Arnold Road, Kingston 5, Jamaica, W.I.
*Redding, Freeman and Pearl, 312½ East Main St., Delphi, Indiana
Wellborn, Dewayne and Laverne, Buff Bay, Jamaica, W.I.
Whitmer, Joe and Veneta, 6 Maeven Ave., Kingston 10, Jamaica, W.I.

Japan

Edgerton, Miss Daisy, 8-6, 1 Chome, Oji Honcho, Kita-Ku, Tokyo, Japan
Geeslin, Roger and Lois, International Christian University, 1500 Osawa, Mitaka-shi, Tokyo, Japan
Hendricks, Kenneth D. and Grace, 353 Nakazatocho, Kita-Ku, Tokyo, Japan
Huff, Howard and Rosemary, 8-1, 1 Chome, Oji Hon-cho, Kita-Ku, Tokyo, Japan
*Kamikawa, Aigi and Kiyo, c/o M. Ogawa, Rt. 3, Box 285, Hood River, Oregon
Rossman, Vern J. and Doris, 12 Hachiyama Cho, Shibuya Ku, Tokyo, Japan
*Starn, Miss Pauline, 4667 Young Dr., Wooster, Ohio
Troxell, Delbert V. and Martha, 353 Nakazato Cho, Kita-Ku, Tokyo, Japan

Mexico

Callender, Miss Lelia, Apartado 147, Aguascalientes, Ags., Mexico
Cantrell, Miss Florine, Jerez de Garcia, Zacatecas, Mexico
Holroyd, Howard T. and Leona, Lago Mask 388, Mexico 17, D.F.
Huegel, John, Apartado 147, Aguascalientes, Ags., Mexico
Johnson, Miss Eva Marie, Barragan 416, Aguascalientes, Ags., Mexico
Kepple, Paul and Ella, Apartado 46, San Luis Potosi, S.L.P., Mexico
Law, Miss Jessie, Barragan 416, Aguascalientes, Ags., Mexico
Leslie, Miss Ruth, Pabellon, Ags., Mexico
Smedley, George and June, Apartado 46, San Luis Potosi, S.L.P., Mexico
Spice, Byron and Marjorie, Pabellon, Ags., Mexico
Strange, Miss Hallie, Pabellon, Ags., Mexico
Swander, Courtney and Lois, Apartado 147, Aguascalientes, Ags., Mexico
Wilson, Miss May, Apartado 147, Aguascalientes, Ags., Mexico

Okinawa

Maeda, Miss Itoko, Box 46, Naha Central Post Office, Naha, Okinawa

Paraguay

Adams, R. Q. and Annamae, Coronel Oviedo, Paraguay
*Andress, Paul and Lucy, P.O. Box 641, Ashdown, Arkansas
*Crank, Miss Mary, c/o Chas. E. Crank, 3921 Seminary Ave., Richmond 27, Virginia
Gilchrist, Marshall and Bertha, Casilla de Correo 241, Asunción, Paraguay
Miller, Roy and Pauline, Coronel Oviedo, Paraguay
*Mills, Raymond and Betty, c/o Mr. and Mrs. John E. Mills, 432A Mission St., South Pasadena, California
Rivera, Juan and Flor, Casilla de Correo 241, Asunción, Paraguay
Rogers, Dean and Grace, Coronel Oviedo, Paraguay
Pickett, Frank and Beulah, Casilla de Correo 241, Asunción, Paraguay
Sharp, Allin and Betty, Casilla de Correo 255, Asunción, Paraguay
Wiley, George and Joyce, Casilla de Correo 241, Asunción, Paraguay

Philippines

Gipe, Robert F. and Gladys, P.O. Box 40, Baguio City, Philippines
*Keller, William and Vivian, c/o College of the Bible, Lexington, Kentucky
Keyes, Lynn and Lillian, Kabugao, Apayao, Mountain Province, Philippines
*Jeffries, Mrs. Dorothy Martin, 467 Salem Ave., Toronto 4, Ontario, Canada
Moss, Wayne and Mary Jo, c/o Philippines Interboard Office, P.O. Box 461, Manila, Philippines
Reynolds, I. Hubert and Harriet, Box 51, Vigan, Ilocos Sur, Philippines
Tye, Norwood B. and Wilma, Box 718, Manila, Philippines
*White, John F. and Kathryn, 218 Ohmer Ave., Indianapolis, Indiana

Puerto Rico

Liggett, T. J. and Virginia, Box 426, Rio Piedras, Puerto Rico
Saenz, Michael and Nancy, Box 424, Bayamon, Puerto Rico

Thailand

Carlson, Richard and Estelle, 76 Mokara Road, Nakon Pathom, Thailand
*Corpron, Dr. Douglas and Helen Louise, 199 Hicks Lane, Sathorn Road, Bangkok, Thailand

(*Continued on next page*)

*On furlough. Watch Missionary Register in WORLD CALL for changes.

*Luo, David and Mary, 708 Clarendon Place, Indianapolis, Indiana
McAnallen, Victor and Marian, 76 Mokara Road, Nakon Pathom, Thailand
Sams, John and Frances, 48 Soi Ton Son, Ploenchit Road, Bangkok, Thailand
*Sewell, Stanley and Iris, 2 Kingsmead Close, Bristol Road, Selly Oak, Birmingham 29, England

Retired Missionaries

(This list includes only those who retired directly from active missionary service.)

Alumbaugh, Miss Goldie, Campbell-Stone Memorial Residence, 1295 Race St., Apartment 605, Denver 6, Colorado (Belgian Congo)
Bateman, Miss Martha, 407½ East White St., Champaign, Illinois (Belgian Congo)
Benlehr, Charles E., 997 Eolus Ave., Encinitas, California (India)
Boyer, Mr. and Mrs. Elmer, 5517 N.E. 32nd Ave., Vancouver, Washington (Belgian Congo)
Brown, Miss Leta May, 904 Armstrong, Kansas City, Kansas (India)
Burch, Mr. and Mrs. C. A., 14035 Jerilynn Drive, San Jose 27, California (China)
Byerlee, Mr. and Mrs. David A., 6210 S.E. 41st Ave., Portland, Oregon (Belgian Congo)
Carpenter, V. C., 366 Berkley Road, Columbus 5, Ohio (Puerto Rico)
Corpron, Dr. and Mrs. Douglas, 3714 W. Chestnut St., Yakima, Washington (China)
Cowdrey, Miss Anna B., Lenoir Memorial Home, Columbia, Missouri (India)
Dale, Miss Edna P., 725 Plymouth Road, Pilgrim Pl., Claremont, California (China)
Drummond, Mrs. C. C., 509 S. Holly St., Medford, Oregon (India)
Edwards, Mr. and Mrs. W. H., Memorial Home Community, Penney Farms, Florida (Belgian Congo)
Elsam, C. G., 545 N. Central, Chicago, Illinois (India, Jamaica)
Ennis, Miss Emma Jane, 45 Howland Ave., Toronto 19, Ontario, Canada (India)
Erskine, Mrs. William H., 6519 Medwick Dr., Hampshire Knolls, Hyattsville P.O., Maryland (Japan)
Fleming, Miss Jennie V., 1207 Walnut St., Columbia, Missouri (India)
Ford, Miss Lucile G., California Christian Home, Box 148, San Gabriel, California (India)
Furman, Miss Myrtle, Lenoir Memorial Home, Columbia, Mo. (India)
Garrett, Mrs. Verna, 625 W. Highland, Harrison, Arkansas (China)
Gibbons, Miss Pearl, 4421 49th St., San Diego 3, California (Mexico)
Gish, Miss Edna, 1105 Mound Ave., Apt. 9, South Pasadena, California (China, Thailand)
Gray, Miss Cammie, 1700 S. Amherst St., Los Angeles, California (China)
Goulter, Dr. O. J., 2411 Maple, Enid, Oklahoma (China)
Hagman, Dr. and Mrs. George L., 3615 Hunter, Royal Oak, Michigan (China)
Harrah, Miss Veda B., 1207 Walnut St., Columbia, Missouri (India)
Haskell, Mr. and Mrs. W. W., Route 9, Box 854, Tucson, Arizona (China)
Hedges, Mrs. Lillie B., 719 W. North St., Decatur, Illinois (Belgian Congo)
Hill, Mr. and Mrs. Thomas N., 5724 Beechwood Ave., Indianapolis, Indiana (India)
Hobgood, H. C., 154 Penmoken Park, Lexington, Kentucky (Belgian Congo)
Huegel, Mr. and Mrs. F. J., Virreyes 314, Lomas de Chapultepec, Mexico 10, D.F. (Mexico)
Hurt, Mrs. Ambra, 1001 Merrimack Dr., Apt. 5, Silver Spring, Maryland (Belgian Congo)
Lemon, Miss Hallie, 6420 Colby, Lincoln, Nebraska (Argentina, Paraguay)
Lemmon, Robert B., Welch, Oklahoma (Paraguay and Argentina)
Livengood, Mr. and Mrs. Fay E., 1422 E. 49th Terrace, Kansas City, Missouri (India)
Lutz, Dr. Elizabeth, 534 W. Canada St., Tucson, Arizona (India)
Lyon, Miss Emma, Lenoir Memorial Home, Columbia, Missouri (China)
Major, Miss Laura Lynne, Maywood, Olive Branch, Mississippi (China)
McCallum, Mr. and Mrs. J. H., 9258 Aero Drive, Rivena, California (China)
McGavran, Mrs. J. G., 3515 N.E. Hill St., Vancouver, Washington (India)
McWilliams, Mr. and Mrs. S. S., Box 137, Waukee, Iowa (Argentina)
Menzies, Mrs. Hattie, Northwestern Christian Home, 3400 S. W. 103rd Ave., Beaverton, Oregon (India)
Mitchell, Miss Hattie P., 438 C St., Springfield, Oregon (Belgian Congo)
Montgomery, J. D., 37 Arnold Road, Kingston 5, Jamaica, W.I. (Puerto Rico, Argentina, Jamaica)
Moody, Mrs. Emma L., Preston Arms Apt., 280 E. High St., Lexington, Kentucky (India)
Moon, Mr. and Mrs. E. R., 1150 Weaver Lane, Springfield, Oregon (Belgian Congo, Jamaica)
Morton, Mr. and Mrs. C. Manly, 712 S.E. 7th St., Ft. Lauderdale, Florida (Puerto Rico, Argentina)
Mullin, Miss Ann, Lenoir Memorial Home, Columbia, Missouri (India)

Christian Education Assembly Meets

Adult Education in Churches Is Discussion Topic

EIGHTY-FOUR people from fourteen states met at the third biennial meeting of the Christian Education Assembly of Disciples of Christ (Christian) Churches in Bloomington, Indiana, last January.

Adult education in churches was the general topic of discussion. This was partly in response to the repeated requests heard in the 1958 "Listening Conferences" for a vigorous adult education program among Disciple churches.

The Assembly did the larger part of its work in small group discussions.

Among the interesting and important reports given to the group were findings about the factors of church growth in Chicago by Richard Myers. Mr. Myers is director of research and planning of the Chicago Church Federation and the Illinois Council of Churches. Assembly members expressed interest in Mr. Myers' finding of a correlation between the number of church school classes and the size of the church.

THE Assembly re-elected Mrs. Doris Demaree of Indiana as its chairman. They also renamed Rival J. Hawkins of California as vice-chairman; Miss Patricia Clark of Iowa as chairman of the children's section; Harold Johnson of Indiana, chairman of youth section; Mrs. Edith Baker of Illinois, chairman of adult work section, and Leighton Dashiell of Oregon, chairman of leadership administration section.

CEA includes in its membership thirty members-at-large chosen to represent local congregations. It also has five representatives of the state directors of Christian education, five directors of Christian education for local congregations and professors of religious education in colleges and seminaries affiliated with the Board of Higher Education.

The majority of the remaining members are from the staffs of the sponsoring and related departments of The United Christian Missionary Society, the National Benevolent Association and the Christian Board of Publication.

The Assembly was organized in 1953 at the same time as the Curriculum and Program Council (as successors to the old Curriculum Committee). The Assembly, the larger group, is consultative and advisory to the smaller group, the Council.

FOUR functions have been performed by CEA: (1) to *survey* the educational needs of the Christian churches, schools, conferences, camps, classes and other groups; (2) to *review* and *evaluate* educational program and materials and assay current trends and their implications for Christian education; (3) to *propose* and *evaluate experiments* in the area of Christian education; and (4) to *propose new* educational program curriculum *plans*.

The CEA has been described as a listening post, a testing ground and an educational process in itself. It has been said to help those responsible for curriculum and program keep close to the "grass roots" ideas—a democracy at work in the church's Christian education.

Musgrave, Miss Ruth, 1703 Ferris Ave., Waxahachie, Texas (Belgian Congo)
Nicholson, Miss Neva, 2185 Paloma St., Pasadena, California (India)
Ogdon, Mrs. Minnie, 1402 12th Ave., Los Angeles 19, California (Tibet)
Orvis, Miss Mary Irene, R. R. No. 4, Box 69, Ellijay, Georgia (Mexico, Paraguay)
Pearson, Dr. and Mrs. E. B., 520 N. Center St., Orange, California (Belgian Congo)
Pickett, Mrs. Cyrus L., 5509 26th Ave., E., Seattle, Washington (Philippines)
Plopper, C. H., 535 Roosevelt Ave., Fresno, California (China)
Pope, Miss Caroline E., 17305 Tribune St., Granada Hills, California (India)
Reynolds, Mr. and Mrs. Herman M., 1452 Rivermont Ave., Lynchburg, Virginia (India)
Rice, Mrs. Merle T., 519 Bradford Ct., Claremont, California (India)
Saum, Mr. and Mrs. Harry C., Box 446, Oxford, Georgia (India)
Shelton, Mrs. Albert Leroy, 4124 Coruth Blvd., Dallas 5, Texas (Tibet)
Springer, Mrs Eva Alice, Lenoir Memorial Home, Columbia, Missouri (India)
Teagarden, Miss Lyrel, 284 Main St., Danbury, Conn. (Jamaica, China)
Wells, Miss Goldie Ruth, 685 N. Church St., Salem, Oregon (Belgian Congo)
Wilkinson, Miss Wenona, 1295 Race St., Denver 6, Colorado (China)
Williams, Mr. and Mrs. Hugh J., 245 E. Walnut St., Pasadena, California (Puerto Rico, Argentina)
Young, Miss Grace, 1530 Escalona Dr., Santa Cruz, California (China)
Young, Mrs. Stella, 1106 Primrose Terrace, Selma, Alabama (Japan)

Missionaries on Leave of Absence

Bates, Dr. and Mrs. Searle, 99 Claremont, Union Theological Seminary, New York 37, New York
Cardwell, Mr. and Mrs. Walter D., 335 Burgess Ave., Indianapolis, Indiana
Cobble, Mrs. Alice, 612 West Hickory, Independence, Kansas
Heather, Miss Dimple, 4032 Marion St., La Mesa, California
Gamboe, Mr. and Mrs. Homer P., 5310 Ohmer Ave., Indianapolis, Indiana
Goulter, Mrs. O. J., 2411 Maple, Enid, Oklahoma
Lawrence, Miss Margaret, 53 S. Downey Ave., Indianapolis, Indiana
Lewis, Mr. and Mrs. Ellsworth, 520 West Kawah, Visalia, California
Roberts, Mr. and Mrs. Ned M., 5621 35th Ave., S.W., Seattle 6, Washington
Shorrock, Mr. and Mrs. Hallam C., 44 Hachiyama, Shibuya-Ku, Tokyo, Japan
Smythe, Dr. and Mrs. Lewis S. C., 412 Henry Clay Blvd., Lexington, Kentucky
Stone, Mr. and Mrs. Paul, Ixtlaccihuatl #6, Apt. 202, Mexico 11, D.F.

Representatives

Ceylon—Robert and Sue Bates (Student Work—World Federation)
Haiti—W. Lloyd Shirer
Nepal—Miss Elizabeth Hill
Okinawa—Miss Itoko Maeda

Echoes— *from Everywhere*

Filipino Nurse to Serve With Mission in Ethiopia

A FILIPINO nurse for Ethiopia! She is Miss Felisa Manongdo, commissioned on November 15, 1959, by the Department of Mission of the United Church of Christ in the Philippines. Miss Manongdo, who is jointly sponsored by the United Church's Department of Mission and the United Presbyterian Church's Commission on Ecumenical Mission and Relations, will be serving in the mission hospital in Addis Ababa, Ethiopia.

Responding to the commissioning statement, Miss Manongdo said: "With the help of God and your prayers, I dedicate myself to Him and to His church."

Miss Manongdo goes out with long and successful experience in two well-known church-related hospitals. She also goes out to further confirm and dramatize the partnership in the mission of the church.

—FAUSTINO P. QUIOCHO
United Church of Christ, Philippines

New Sanctuary Poses Problems in Paraguay

We are grateful for the new sanctuary at Coronel Oviedo. Though we as a congregation do not use it correctly in the sense of more meaningful worship, we are growing.

There are some who use the presence of a new building as an excuse for not attending the worship services. "How can we enter into the house without shoes?" they ask. Another recently said that he cannot attend because he has no offering. Another —"because you gringos are too rich and we are too poor."

Nevertheless, there has been an average attendance of 51 in the Sunday school. There have been four baptisms.

—DEAN E. ROGERS
Coronel Oviedo, Paraguay

Russian Orthodox Patriarch Speaks on Common Concerns

(EDITORIAL NOTE: *The following passages are from a speech made by Patriarch Alexei of the Russian Orthodox Church to representatives from the World Council of Churches who visited Moscow late last year on a mission of fellowship.*)

The Russian Orthodox Church looks on with sympathy at the efforts of our Christian brethren to overcome centuries-old divisions and to reunite men who worship God in different ways for working together in God's field. Our church will help them in that task.

Studying your already considerable achievements in that good work has been to us a source of consolation and deep spiritual satisfaction. We shall invoke God's blessing upon your efforts in the future. We shall strengthen our spiritual friendship while endeavoring to reveal to you the treasures of our ancient faith. . . .

The relations of the Russian church with the Christian world at large, beyond the boundaries of our country, have been strengthened in recent years. Bonds of fraternity and friendship have been tightened with Christians of all denominations.

Our church welcomes and supports in the contemporaneous world all things that help to strengthen world peace, to improve mutual understanding between men, and to build human society on love, freedom and justice.

Yakima Mission Staff Goes to School, Too

The staff members find that they, like the children they serve, are subject to schooling. Frequently staff members gather to view current teaching movies on child care and behavior. Recently both housemothers, Mrs. Robbins and Mrs. Harleman, attended special child care courses at the University of Washington in Seattle. Schooling for staff helps the Mission to provide a well-trained Christian approach to the area of child care.

We have installed 670 feet of new concrete pipe line to irrigate better several of our fields. Next spring the farm plans to have mainly hay, grain, pasture, and meat animals. The 4-H Club is well under way. The club has expanded and is improving its livestock projects.

—*Yakima Drumbeat*

Doctor Watching Progress In Training of Congolese Girl

Today I really saw Gredine for the first time. There she was, threading her way through the multitude of patients sitting in the courtyard with an easy grace and fluidity of movement that is so characteristic of the African. The large bundle of surgical linens balanced on her head as easily and securely as a sailor's hat in a gale. True, I thought to myself, she is only fourteen and I am forty-four, but we could mean much to each other.

I, as the mission doctor, am acutely aware of the great lack of trained Congolese medical personnel, and when Gredine indicated her interest in working at the hospital this past summer in preparation to become a nurse-midwife, I immediately offered her all the help I could give. I wondered as I saw her enter the surgery building just how far she would be able to go, and how much help I would be able to give her without being too helpful.

She is the first girl to be graduated from the fifth grade in Wema. This may not sound like a great achievement, but consider the facts. In the up-river Congolese society, the girl is an economic factor in that she helps her mother raise the family, raise the garden, and carry water and wood, and finally when she reaches the ripe old age of 12 or 13 she is "sold" for the Bride Price. For one girl to achieve a new and better status has been cause for great rejoicing among the missionary staff.

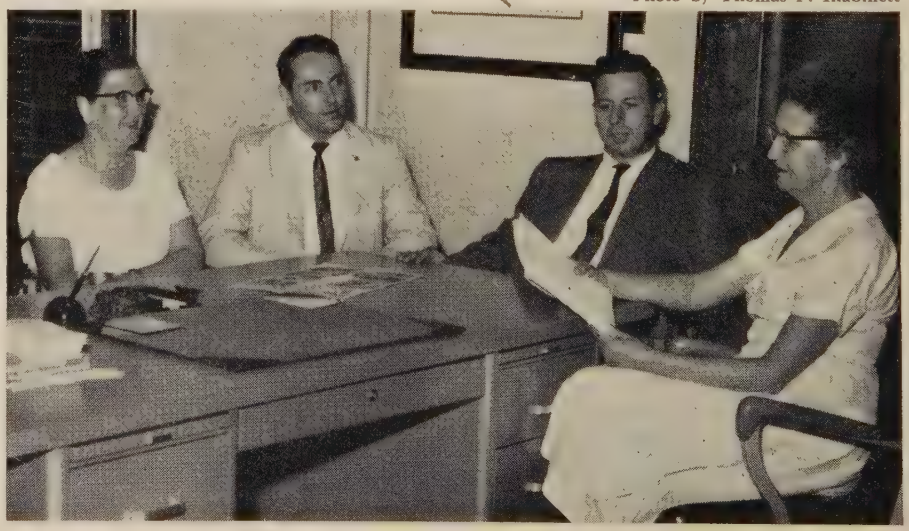
But will she be able to keep the vision of helping her people as well as herself? Or will she soon succumb to the social pressures and become a "bearer of wood, water and children?"

—CLIFFORD WEARE
Wema, Belgian Congo

Stones Serve with Heifer Project in Mexico

Mr. and Mrs. Paul Stone, left, former missionaries in Mexico with The United Christian Missionary Society, are now serving in that country under the auspices of Heifer Project, Inc. They have been assigned to this post by the United Society. Shown in the photo below with the Stones are Thurl Metzger of Heifer Project, and Mrs. Mae Yoho Ward, Latin America secretary for the United Society. The Stones live in Mexico City. Heifer Project, with the assistance of the churches, seeks to raise the quality of livestock in the country.

—Photo by Thomas P. Inabinett



Missionary Worship Service

Theme: *Go Forth, O Child of God*

April

THE worship theme for April is "Go Forth and Lead, O Child of God." This is the fourth in the series based on the theme, "Go Forth, O Child of God." This worship service is intended for use in connection with the study of Africa.

The following suggestions are meant to guide you in your preparation for leading worship in your group. Scripture references and hymns are listed from among which you may choose what you want to use.

A simple pattern is suggested:

Call to Worship
Hymn
Prayer—May be spontaneous or read.
Scripture Reading
Brief Meditation on Worship Theme —This should be the result of your own thinking. The paragraphs interpreting and relating the theme to the study are meant only to be suggestive.
Offering and Prayer—Make the offering an act of worship.
Missionary Benediction

Suggestions for call to worship:
Invocation No 72 in *Christian Worship: A Hymnal.*
Matthew 11:28-30.

Suggestions for hymns:
363—Lead On, O King Eternal
362—O Young and Fearless Prophet
321—Be Thou My Vision, O Lord of My Heart
566—Lead Us, O Father, in the Paths of Peace
The numbers given are from *Christian Worship: A Hymnal.*

Suggestions for scripture reading:
John 13:1-17, wherein the leader washes the feet of his followers.
Mark 9:33-37, 10:35-45, wherein Jesus speaks of the fact that the greatest is servant of all.

Interpretation of theme:

It is no new thing to point out that Jesus had very little to say about the art of leadership but much to say about following. Yet we become so obsessed by the need for leaders that we often forget where Jesus placed the emphasis. The first point you will want to make as you lead your group in this meditation will be that the Christian leader is first of all one who is himself following as closely as possible in the steps of his Master.

Many times we joke about leadership. We have heard it said, for instance, that the leader is the one who finds out which way the crowd is going, then runs out ahead and shouts. But Christian leadership has little to do with the direction taken by the crowd. You will want to point out that the Christian leader often stands alone and many times moves against the crowd instead of with it.

You will want to mention some of the qualities required of a Christian leader, such as courage, humility, patience, compassion. . . . You may want to refer to Paul's listing of the fruits of the spirit in his letter to the Galatians (Galatians 5:22, 23).

You will want to speak of kinds of Christian leadership, mentioning such things as the example of a Christian way of life, the way in which a Christian accepts and carries responsibility in the life and program of his church, the readiness with which he gives service in the face of need, the way in which the Christian makes it possible for others to take leadership.

Relation of worship theme to study:

For many of the circumstances of life in Africa today there are no precedents to follow. The people are groping their way among a welter of new and different influences and situations. For the new African Christian it is especially difficult since the only patterns he has known to follow are the tribal patterns, and many of these are in conflict with his new Christian faith. The African Christian turns to those older in the faith for guidance, for an example to follow, or for help in his effort to reason through for himself to a Christian solution of the problems he faces. Just as Christians everywhere owe this kind of leadership to their younger brothers, the African Christian has a responsibility for leading his brothers who are younger in the faith than he.

—Marilynne Hill

Medical Witness in Congo

AT the dinner hour I was called to the door to see a sick baby. The child had been sick for several days. I could see that it was in very serious condition, unconscious, eyes staring. The mother was already beginning her heathen mourning chant. I removed the old wet rag from the baby's body, wrapped the child warmly and sent it to the hospital with Dr. Weare on his bicycle. In spite of all we could do, the child was soon dead. We only wished we could have had a chance to help when the illness was first noticed.

This type of occurrence is still common here in Congo. However, our medical program on the mission station is trying by word and deed to teach the principles of health and cleanliness.

Each Saturday morning the Well Baby Clinic is held with about 125 babies present. After a brief worship service, the Congolese nurse, Bakonga Marc, gives a short lesson on some phase of child care. Then the colorful, noisy procession starts. Women and girls in bright colored clothes, or at least with exquisite tribal markings, all chattering loudly amid cries of babies, file past the tables for the recording of weights, a cup of milk, a dose of medicine to prevent malaria, and a piece of soap. Periodically the doctor gives injections to prevent other diseases. Then the noise is really deafening!

—Mrs. Clifford Weare
Wema, Belgian Congo

In Memoriam

Mrs. Elizabeth S. Wilcox, Jan. 5, Elmira, N. Y., formerly of Mansfield, Pa. Faithful and active member of Canoe Camp Church of Christ and missionary society. Age 77.

Mrs. Richard (Blanche) Paul, Sr., Dec. 22, 1959, Falls City, Ore. A faithful member of the church and had been secretary-treasurer for a long time. Active also in Sunday school and in state work. Age 82.

Mrs. Nora Yonker, Dec. 11, 1959, Blue Mound, Ill. Faithful and active member as long as health permitted. Attended Sunday school without missing a Sunday for 16 years. Charter member of the first missionary society in her church. Age 76.

Mrs. Samuel S. (Mary) Wilson, September 1959, New Albany, Ind. Active in missionary work and charter member of the Esther Mathers' Guild. Helped organize first CWF and was its first president.

Mrs. B. B. (Mary) Holliday, Oct. 1, 1959, El Reno, Okla. Went to Oklahoma in 1889. She and her family contributed greatly to the small rural church, West Point, near Yukon. Active in all its program and strong supporter of world missions. Always read World Call.

Mrs. Daisy M. Robison, May 21, 1959, Effingham, Ill. She was instrumental in the building of First Christian Church at Vandalia. Served as House Mother in Stockton Hall at St. Louis Christian Home in 1942. For ten years, secretary of East Central District in Illinois.

Mrs. Nannie Woodford Fishback, Dec. 24, 1959, Winchester, Ky. Faithful and active member of Mt. Zion Christian Church and the CWF. Age 92.

WORLD CALL

For Adult Mission Study

APRIL

Theme

Africa

Christian Literature for Africa

AS schools gradually bring about a literate population in Africa the demand for reading material grows in volume and urgency. One of the important new cooperative ventures in Africa in which Disciples share is aimed at fulfilling this need for Christian literature in African tribal languages.

The All-Africa Literacy and Writing Center was opened at Kitwe, in northern Rhodesia, in the summer of 1959. Disciples share in this venture through the Committee on World Literacy and Christian Literature of the National Council of Churches.

First Three-month Workshop

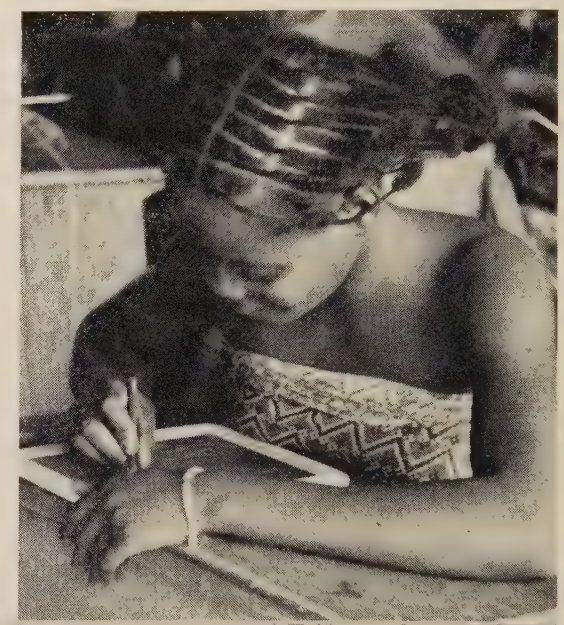
There were seventeen trainees—fourteen men and three women—from six countries south of the Sahara at the first three-month workshop. They came from the Belgian Congo, Tanganyika, Angola, the Union of South Africa, Kenya, and Nyasaland.

Representing six different denominations, all the trainees were actively engaged in the production of literature at their missions. All were present at the workshop because of their concern for producing Christian African literature in the vernaculars read by most Africans.

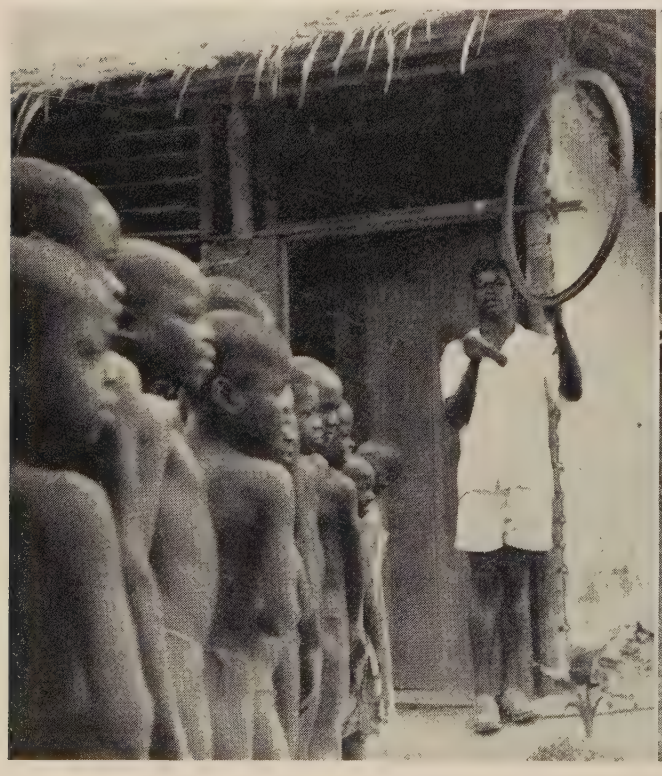
Job Joao Miguel de Carvalho of Luanda, Angola, one of the trainees at the workshop, wrote of his experience there: "The Writing Center means to me the unlocking of a heavy door—the door of the wonderful world of writing. The experience is something one feels, enjoys, and can explain only by wishing that everyone could share with us the skilfulness and understanding of the lectures, the devotional hours, the fellowship which ties together people from different tribes, races, countries, and denominations."

—MARILYNNE HILL

AT RIGHT—A young woman in a class at Mondombe is writing on her new slate.



LEFT—Out from Bolenge, in the back country near Bokatola, a school teacher, Ekofa Jean, "rings the bell" for school for children of a village where pygmies live.



LOWER RIGHT—Graduates at Congo Christian Institute, Bolenge, form a traditional graduation day fern chain.

Youth and Missions

Home Can Lift Curtain on the World

SINCE people of all nations have been brought near enough that we can view them, homes must help churches and schools lift the curtain so that young people of our land may be able to see all others clearly and sympathetically.

After the smoke screens of World War II cleared away, the peoples of many nations looked across their borders at their neighbors and became enthusiastic about further acquaintance. Increased travel has helped unite peoples—travel for pleasure, business, study, diplomatic and military assignments, as well as for the work of the church, which has forged bonds of Christian fellowship. Commerce and security measures have tied together distant peoples.

What does this revolution in relationships say about teen-agers of North America? They must set their faces toward gaining an understanding and appreciation of peoples of other nations and cultures—and work at the job all of their lives. It can be one of the most intriguing and enriching of all pursuits. The home can plant the interest and do much to further growth in authentic knowledge and sympathetic understanding and appreciation.

Begin with Geography?

Teens of many other countries are studying geography as one of their chief subjects. It is often studied in college. Said a young man of the Middle East: "We study carefully the geography and the history of the United States. But you Americans don't learn much about us Arabs."

Begin with a jumbo map of the world, mounted on some large stretch of wall. A large outline map which does not cut Asia in two would serve. Suit the project to the age and interests of the teens—and younger children—of your family. When a country of Asia or Africa receives its freedom, you may write the date in big red figures on the map of the country. After you entertain a foreign student for dinner, you may place a small picture of him on the map of his country.

Other events and persons and perhaps products may be noted. The names of outstanding statesmen, and even appealing characters from books, may be written in. Small pictures of famous buildings and scenic objects may be put in their places—e.g., the pyramids, Victoria Falls, the Colosseum in Rome, and the Taj Mahal. A poster with famous or characteristic scenes from a country might be shared at church or school.

English Plus?

English may be the most useful language in the world today to one who travels about. Yet it is well to make the acquaintance of at least one additional modern language. The family can encourage the young person to take advantage of language classes offered in the school and elsewhere. In the home, interest in the new language may be encouraged through conversations and songs which use it. Biographies of its great literary figures and world famous stories written in the tongue may be read, perhaps for public school reading requirements and other assignments.

A glimpse into a language provides a special introduction to the people who speak it. The idioms suggest the ways they think. By reading stories, conversation, jokes, and other literature, the student gnaws his way into another culture so that he may look from the inside out, at least to a degree. Besides, we English-speaking people win the approval of other language groups when we make the effort to speak their language. We are trying to reach half way in the great art of communication.

Young Africa in America

COLORFUL robes and headgear made the scene gay as students from all sections of Africa gathered on the big stage to present their native dances and sing songs from Africa. It was January 1, the day the Cameroons won independence and all Africa was celebrating. At the ecumenical student conference on the Christian World Mission, held at Athens, Ohio, following Christmas, 109 students from Africa were active in the large assembly made up of more than 3,600 delegates.

The importance of liberty for all countries of their vast continent is one chief subject the students liked to discuss. They indicated strong ties of fellow feeling as they described the hopes and needs of all African people. Closely allied to the demand for independence was the insistence that no one discount the worth of the people. "It is not fair to call us savages because our people are poor! We have an ancient and rich culture. What difference if it was an oral culture rather than a written one until recently?" So spoke an engineering student from Ethiopia.

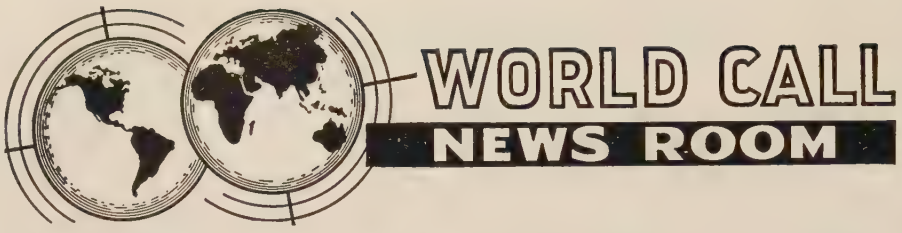
Particularly noticeable was the fact that the young Africans spoke frankly with Americans, even when criticizing America. In commenting on this fact, one pleasant young African said: "We have a saying that if two brothers are in the room together and they come out smiling, they have been cheated." Brothers should help each other by mentioning faults and stirring up aspirations.

—Mareta Smoot

Save them! When the Africa study is completed, file for future use *CYF Studies Christian World Outreach, Glimpses from Africa,* and *Africa Face Sketches.*

Students from Africa discuss the church in their land while at the Athens meeting.

—Photo by M. Smoot



Lewis H. Deer Receives $2,000 Grant for Study

LEWIS H. Deer of the department of social welfare of The United Christian Missionary Society has received one of the six annual $2,000 Florina Lasker Fellowships in Civil Liberties and Civil Rights. He began four months' study at Brandeis University, Waltham, Mass., on Feb. 1.

Mr. Deer is national director of social education and intercultural relations for the social welfare department.

The Lasker Fellowships are given to "intellectually mature and professionally qualified" persons who will study at Brandeis. The purpose is to "broaden men's perspectives and widen their background knowledge" through the study of anthropology and sociology.

Births

A daughter, Krysti Lynn, was born in Brussels, Belgium, on Dec. 30, 1959, to Mr. and Mrs. L. Danny Spencer, missionaries preparing for service with the United Society in Belgian Congo.

A daughter, Susan Eileen, was born on Dec. 19, 1959, to Mr. and Mrs. Clarence Williams, missionaries at Boende, Belgian Congo.

Named Field Secretary

Basil F. Holt, representative of the United Society in the Union of South Africa since 1945, has been named administrative field secretary in South Africa, in keeping with the new designation for personnel in key positions.

Resignations

Miss Jane Davis, missionary on leave of absence for medical reasons from her work in Belgian Congo, has resigned. Miss Davis had been serving as a medical technician at Kimpese.

Mr. and Mrs. Evert Millard have resigned as missionaries with the United Society in Jamaica because of family reasons. The Millards were engaged in agricultural and evangelistic service during their two terms in rural work in the northern section of Jamaica. They are at present enrolled at the Missouri School of Religion in Columbia, and Mr. Millard plans to enter a pastorate at the completion of his work there.

Leaves Convention Post

Ralph C. Neill, director of public relations for the International Convention of Christian Churches (Disciples of Christ) for the past six years, left his post on Jan. 29.

Myron C. Cole, minister of Central Christian Church in Indianapolis, and chairman of the advisory committee of the department of public relations, said:

"Mr. Neill's service has brought a new brotherhood consciousness of our place in the church world. Through his office he has unified agency efforts to make us a more informed people. We possess a place of stature in the ecumenical framework and are better known in the secular world through the department of public relations of which Mr. Neill became the first director six years ago."

Mr. Neill said that he would continue to serve the church and Disciples of Christ while remaining in the field of public relations.

To Visit Far East

Through funds provided in the will of a friend, Miss Cammie Gray, retired China missionary, will soon travel to most of the major centers of the Far East. She will visit former mainland Chinese Disciples with whom the Disciple mission was associated. Miss Gray is preparing to visit all of her friends in these places and will bring back a report of their welfare, together with whatever information they are able to share about relatives and former church associates who are within Red China. Miss Gray has for several years made her home in southern California in the home of an adopted Chinese daughter and her family.

All Peoples

Harsh Brown, director of All Peoples Christian Church and Community Center in Los Angeles, resigned on Jan. 15 to accept a position as pastor of Fellowship Center in St. Louis.

Mr. Brown came to All Peoples, a home missions service center of Disciples of Christ, as program head in August, 1955. He became director in July, 1956, and continued to share actively in the program of clubs, playground and other similar activities.

CYF Representative

Miss Camilla (Camie) Jo Bloom of Kennewick, Wash., will serve during 1960-61 as special representative of the Christian Youth Fellowship. Miss Bloom is scheduled to serve as the next president of the International CYF Commission. As special representative she will visit churches across the United States and Canada in the interest of the youth program.

Hoskin Returns

Garlan Hoskin has returned to the United States after completing two years of alternative service as a conscientious objector. Mr. Hoskin spent the first year in visiting student groups on college and university campuses as one of his responsibilities as national president of the Disciples Student Fellowship. The second year he spent in volunteer service in a refugee camp in West Berlin. His assignment was arranged by the department of social welfare of the United Society. His subsistence support came through Week of Compassion funds.

Canadian CWF Secretaries

Three women have been named as voluntary Christian Women's Fellowship secretaries for areas of Canada. They are Mrs. M. Bergman, Western Canada; Mrs. Victor Beachin, Ontario; and Mrs. C. D. Fletcher, Eastern Canada.

These three women will work with the Canadian CWF board, will be members of the All-Canada Committee and will attend the All-Canada Planning Commission.

Interpretation

Mrs. Louise Moseley, for ten years a national director of interpretation for the United Society, begins service on March 1 as director of publicity and materials for Unified Promotion. She succeeds the late William E. Thompson. In her new position she will be writing interpretive articles and editing materials on behalf of the member agencies of Unified Promotion.

Deaths

E. A. Tobias, father of Robert Tobias, died on Jan. 22 in Lyons, Kans. Dr. Tobias is a professor at Christian Theological Seminary in Indianapolis and director of the department of ecumenical studies of the Council on Christian Unity.

Anton Danni, father of Mrs. Paul Detweiler, missionary with the United Society in India, died on Dec. 8, 1959, in Gillespie, Ill.

Evangelism Associate

Mrs. Jean Bowles has been named to the new position of editorial associate in the department of evangelism of the United Society. She will have responsibility for editing materials to be used in the Decade of Decision.

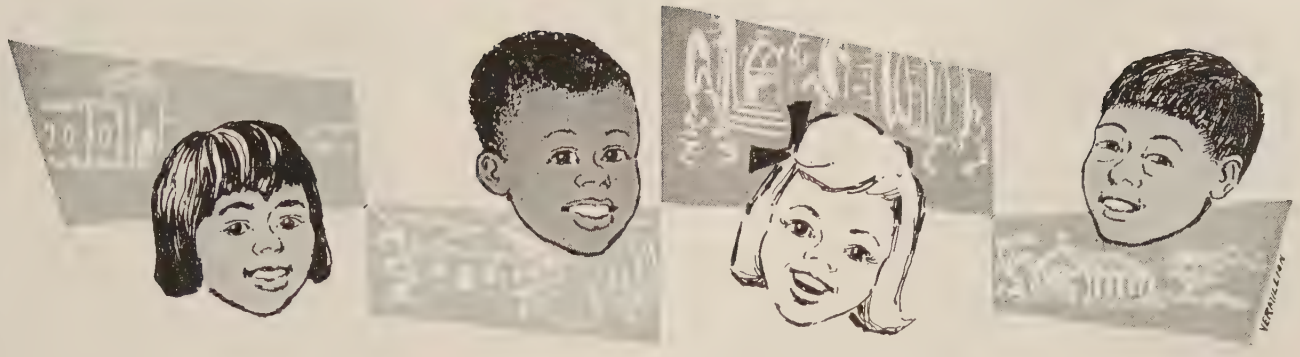
Home Missions Centers

Mrs. Charles E. Duff of Mt. Sterling, Ky., has been named a member of the advisory board of Hazel Green (Ky.) Academy to fill the vacancy created by the resignation of Mrs. Blaine Nickell.

Mrs. Rena Houston DeBose has been employed as kindergarten teacher at Mexican Christian Institute in San Antonio, Tex. A graduate of Mills College, Oakland, Calif., she has served at the Good Samaritan Center in San Antonio as kindergarten director and has worked with children's art and in the clinic section.

Missouri Staff

The Missouri Association of Christian Churches has called O. Eugene Moore as associate secretary and director of program and Christian education. He began service in this position on Jan. 15. Mr. Moore previously served as a member of the religious education field staff in Iowa, 1948-53.



In-on-Everything Johnny

By DORIS CLORE DEMAREE

BETTER get to bed, Johnny," said Dad. "We must get an early start tomorrow."

"In-on-Everything" Johnny lived at a mission station in Belgian Congo, Africa. His father was a preacher there and his mother a nurse. It seemed that Johnny was always "in-on-everything" and that is how he got his name. They were leaving next day to visit some of the village schools and to see if the people of the villages needed help.

Early the next morning Johnny and his father and mother climbed into the old truck and started for the first village. As they jolted along, the sun got hotter and hotter. When they neared the village they heard the drums beating out the news that they were coming.

"Do not go far, In-on-Everything Johnny," said Johnny's father as they climbed from the truck. Johnny promised and ran off to see Yoka James who had once lived at the mission station. But Yoka James was sick. Huge spots covered his face.

"Do not come near!" he begged Johnny. "I'll get my mother," said Johnny.

"It's smallpox!" Johnny's mother said. Soon all the village people were lined up to be vaccinated so they would not get sick. "You must be vaccinated again, too," Johnny's mother said to him. "As usual, you are in-on-everything."

They visited many villages. Each one was different and needed a different kind of help.

"One more to go," Johnny's Dad said one morning as they climbed into the truck. "This is a village to which I have never been. But they sent one of their men to our school. He has gone back to this village to be its teacher. We must see what we can do to help him with his work."

When they reached the village, Johnny looked about him at the little huts. "Where is the school?" he asked. "I don't see any school."

Nkoi Peter, the teacher, bowed his head.

"We have no school building. We have been studying here under the palm tree."

"Let us go to the forest and cut poles," said Johnny's Dad to some of the men. To others he said, "Let us gather the palm leaves and tie them together."

In-on-Everything Johnny and the other boys gathered vines for tying the leaves together. Everyone worked. It was not long until they had the poles in the ground. They fastened the bundles of palm leaves to the poles for the walls and the roof. The men cut other poles from the forest and brought them in for benches. When the school was built the boys gathered inside and sat on the benches.

Nkoi Peter handed out the books. There was one book for eight boys. They had to share it. Each boy had a slate and a pencil. Each boy could copy the words of the lesson on his slate. They would all learn.

"What shall we sing this morning?" asked Nkoi Peter, the teacher.

"Tell Me the Stories of Jesus!" said all the boys together. In-on-Everything Johnny could sing that song with them, and he did. Everyone sang. When they had finished the singing, Johnny's Dad prayed.

"Thank you, God," he said, "for strong arms and willing hands that helped to build our school. Thank you for Nkoi Peter who will help the boys of this village to learn to read."

Book Chat

(*Continued from page 24*)

saintly preachers like Cronin's Father Chisholm; garden variety preachers like Spence's Methodist parsons; and rascals like Sinclair Lewis's Elmer Gantry. While the author points out the distortions and over-emphasis, on the whole he is objective and appreciative in his appraisal of the literary portrayals. We wonder how he could have failed to mention Willa Cather's placid examination of the character of the priest in *Death Comes to the Archbishop.*

IT is good to be brought face to face with the larger dimensions of the Bible. We are apt to be textual, partial and sectarian in our view of the Scriptures and by so doing to overlook the total message. In his scholarly work, *The Bible Speaks,* Robert Davidson writes of the total message of the word. Divided in two parts, for the Old and New Testaments, the author stresses the initiative of God in revealing himself, in exercising his saving and reconciling grace, in developing his select people through a nation and through a church, and in offering a prophetic and hopeful outlook.

Books Mentioned in Book Chat

THE PRESSURE OF OUR COMMON CALLING, by W. A. Visser 't Hooft. Garden City. Doubleday & Co. 90 pp. Price, $2.50.

MAJOR RELIGIONS OF THE WORLD, by Marcus Bach. New York and Nashville. Abingdon Press. 126 pp. Price, $1.00.

FOOTPRINTS OF A DREAM, by Howard Thurman. New York. Harper & Brothers. 157 pp. Price, $3.00.

A MIRROR OF THE MINISTRY IN MODERN NOVELS, by Horton Davies. New York. Oxford Press. 211 pp. Price, $3.75.

THE BIBLE SPEAKS, by Robert Davidson. New York. Thomas Y. Crowell Co. 258 pp. Price, $3.95.

THE HISTORY OF THE CROSS, by Norman Laliberte and Edward N. West. New York. Macmillan Co. Price, $15.00.

This is one of the most delicately beautiful books we have seen. The six-color illustrations—fifty in number—are lovely and inspiring. Mr. Laliberte, the artist, is head of the art department of St. Mary's College at Notre Dame, Indiana. Mr. West, who is a canon at the Protestant Episcopal Cathedral of St. John the Divine in New York City, is author of the text. This is an authentic and inspiring story of the Cross as a symbol of faith.

Publications Received

CALM DELIGHT, by Elsie Chamberlain. New York. Doubleday & Co. $2.50.

MARRIAGE EAST AND WEST, by David and Vera Mace. New York. Doubleday & Co. $4.50.

THE SECRET SAYINGS OF JESUS, by Robert M. Grant with David Noel Freedman. New York. Doubleday & Co. $3.50.

THE COST OF DISCIPLESHIP, by Dietrich Bonhoeffer. New York. The Macmillan Co. $3.00.

THE QUEST FOR CHURCH UNITY, by Matthew Spinka. New York. The Macmillan Co. $2.50.

WINNING WHAT YOU WANT, by J. Clyde Wheeler. St. Louis. Bethany Press. $2.95.

THE PASTOR AND COMMUNITY RESOURCES, by Charles F. Kemp. St. Louis. Bethany Press. $1.50.

THE PIONEER, by K. A. Kuntz. St. Louis. Bethany Press. $1.75.

WEEK OF THE CROSS, by Will Sessions. St. Louis. Bethany Press. $2.00.

GOD AND MAN IN WASHINGTON, by Paul Blanshard. Boston. The Beacon Press. $3.50.

MINISTER'S PRAYER BOOK, edited by John W. Doberstein. Philadelphia. Muhlenberg Press. Cloth, $3.75; leather, $6.00.

DAVID, by Charles Davey. Philadelphia. Muhlenberg Press. $3.00.

MINISTER'S FEDERAL INCOME TAX GUIDE, 1960 Edition—For Returns on 1959 Income, by Sidney D. Rosoff, with the editors of *Pulpit Digest.* New York. Harper & Brothers. $2.00.

EVERYDAY PRAYERS, by William Barclay. New York. Harper & Brothers. $2.50.

A JOURNEY THROUGH THE OLD TESTAMENT, by M. A. Beek. New York. Harper & Brothers. $4.00.

THE DYING AND LIVING LORD, by Helmut Gollwitzer. Philadelphia. Muhlenberg Press. $1.25.

ITALY AND THE UNITED NATIONS—National Studies on International Organization. New York. Manhattan Publishing Co. $3.00.

CHINA AND THE UNITED NATIONS—National Studies on International Organization. New York. Manhattan Publishing Co. $3.00.

Audio-Visual Suggestions

CONGO CLOSE-UP and CONGO HANDCLASP, two filmstrips produced by the American Bible Society, will fit in with the current missionary education study on Africa. These filmstrips, designed particularly to show the Bible translation and distribution by the American Bible Society, provide excellent insight into Congo mission areas.

CONGO CLOSE-UP, designed to be used for intermediates, young people and adults, shows the people of the Congo Basin, their villages, markets and modern cities, churches and schools. Good photography in color and commentary on 33⅓ rpm recording make this excellent program material. (Sound filmstrip; 8 minutes; color; 33⅓ rpm; rental, $1.50; sale price, $4.00.)

CONGO HANDCLASP was prepared particularly for children 6 through 12 years of age. It tells the story of Constant Mazumbu, a little boy in the Belgian Congo, his family, his friends and his school at Kofumba. This filmstrip should help children's groups to become acquainted with missionary work in the Belgian Congo. (Sound filmstrip; 8 minutes; color; 33⅓ rpm; rental, $1.00; sale price, $1.50.)

ALTERNATIVES. Through art and live action sequences, this film shows conscientious objectors at work in various kinds of alternative service. The film explains the meaning of conscientious objection and outlines the provisions made by the government for alternative service for conscientious objectors in the Selective Service Law. It portrays ways in which individual young men are carrying out these provisions. This film was produced cooperatively through the Fellowship of Reconciliation. (16mm sound; color; 24 minutes; rental, $5.00.)

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

Youth to Visit Africa

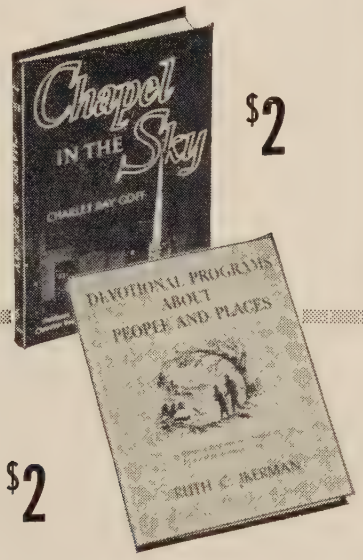
A DISCIPLE from Flint, Michigan, will be one of 135 college young people from the United States to visit West Africa this summer.

Miss Loretta Henley, a member of Central Christian Church in Flint, will leave on June 22 and will return on August 25.

The program is called "Operation-Crossroads." The participants were chosen for their interest in world affairs and race relations, extracurricular activities, leadership, and academic standing.

In several countries the students will learn of African life.

New Books



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Miss K. P. Shah, left, the new principal of Burgess Memorial School, poses with Disciple missionary Miriam Terry.

A Second "Miss Shah" At Bilaspur

By MIRIAM TERRY*

GROUND was broken recently for a new prayer chapel at Burgess Memorial School in Bilaspur, India. The chapel is to be in honor of Miss Prosonna K. Shah, the late beloved principal and headmistress of this school of Disciples of Christ. Miss Shah's sister, Mrs. Murad Scott, broke the ground for the chapel, which will be a place where the girls may go for prayer singly or in small groups.

Our new principal is Miss K. P. Shah, who had been chosen by the late principal as her assistant headmistress. She is a very capable person who was excellent in her studies in the Disciple high school and elsewhere, and then later in her teaching here. She now is very efficiently directing the work that has been given to her this year.

Miss K. P. Shah last year completed work for her Master of Arts degree privately while helping to direct the school work and carrying a full teaching load. She is from one of the Mission families. Her father was a primary school teacher at Pendra Road. She has a sister, a graduate of Jackman Memorial Nursing School, who is serving in her home town—Pendra Road—in the Disciple hospital.

Miss Shah is a very charming and beautiful girl, and one might wonder how she could accomplish so much in so short a time. We are most fortunate to have had her to take over this year, and we hope that she will be able to continue her service to the school for many years more than the eleven she already has given.

This year Burgess Memorial School has 363 students enrolled compared with 328 last year, and 203 in our boarding school compared with 180 last year. Someone asked what we did with the students. A visitor would see that the girls live in the dormitories with no space between the beds. We have had to use the twenty new beds that Miss Prosonna Shah—anticipating growth in the school—bought just before her death.

We do not know what will be done

*Mrs. Terry, a missionary in India with The United Christian Missionary Society, is in administrative and evangelistic work with Burgess Memorial School in Bilaspur.

Mrs. Murad Scott, sister of the late Miss Prosonna K. Shah of the Burgess Memorial School, breaks the ground for the new prayer chapel to be constructed at the school of Disciples in Bilaspur, India.

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next year. The school probably will have to refuse students after the classes are filled.

Last year the conversion of the high school into a higher secondary school took place and gave us many anxious moments as the correspondence poured in and questions had to be answered and decisions made regarding such matters as equipment and teachers' qualifications. This is the second year on the new plan and it means that our graduates may enter the second year of college, so they must work much harder.

Appalachian South

CHURCHES have been called on to help the people who leave the Appalachian mountain areas of the South and move into the cities.

Urging this aid, to be given before and after emigration, was Vinton Bradshaw, a rural pastor in Tennessee for twelve years and now a member of the faculty of Christian Theological Seminary in Indianapolis. He spoke at the fifteenth annual National Convocation on the Church in Town and Country, held late last year in Louisville, Kentucky, and sponsored by the National Council of Churches through its Division of Home Missions. At least twenty-five Protestant communions were represented.

Such a program of aid to mountain migrants, Mr. Bradshaw said, would call for closer rural-urban church relationships. It would also mean strengthening the financial and leadership resources of rural churches, many of which, he said, are at present too small and weak for the task.

Mr. Bradshaw cited group ministry and larger parish plans as pointing the way toward more effective rural churches. Under these plans, groups of ministers and laymen work across denominational lines, pooling their time and leadership to serve scattered communities on a cooperative basis.

Group discussions dealt with many topics, from alcoholism to theology for rural life. Dale W. Medearis, town and country director for The United Christian Missionary Society, presided as chairman of the NCC's Department of Town and Country Church.

Six Churches Enrolled in Every Home Plan

THE new year has brought several more enrollments of churches in the *Every Home Plan*, sending WORLD CALL into the homes of all contributing members. We note six such churches in this issue:

FIRST CHRISTIAN CHURCH, FORT WAYNE, INDIANA, *George E. Wascovich*, minister.

CENTRAL CHRISTIAN CHURCH, GARY, INDIANA, *W. Robert Lewis*, minister.

KEARNEY CHRISTIAN CHURCH, KEARNEY, MISSOURI, *Richard K. Markland*, minister.

CANTON CHRISTIAN CHURCH, CANTON, MISSOURI, *Roy Blalock*, minister at time of enrollment, but now ministering at Butler, Missouri.

FIRST CHRISTIAN CHURCH, BROWNSVILLE, PENNSYLVANIA, *Lewis F. Filewood*, minister.

BETHANY MEMORIAL CHRISTIAN CHURCH, BETHANY, WEST VIRGINIA, *Robert L. Lemon*, minister.

Roy Blalock

Robert Lemon

Robert Lewis

Geo. Wascovich

Lewis Filewood

R. K. Markland

Changing Brass to Gold

Missionary in India Sees Ordinary Become Precious

By L. FRANKLIN WHITE*

IN the West Utkal area of Orissa, India, one can witness again and again the dramatic act of brass being changed into gold. This phenomenon, however, has nothing to do with magic nor has it anything to do with the actual metals, brass and gold. The occurrence, nevertheless, does take place frequently in the spiritual sense, for as lives are touched by Jesus Christ one does see "brass" changing into "gold." The ordinary becomes something precious, and the common becomes uncommon.

Both brass and gold play a prominent part in the daily life of the average person. Brass vessels of various shapes and uses are almost universally employed in the homes of India, particularly in the villages, and only the very poorest of the poor might be without such utensils and find it necessary to use only earthenware vessels. Sometimes the brass vessels are passed from one generation to another.

Gold also, while not common among the majority of the village people, often forms a part of a bride's wedding dowry, even if the article is only a small set or ring for the ear or nose. Even a bit of gold is a very precious thing, and every bride hopes for the inclusion of at least a tiny gold article in the gifts from the bridegroom's family.

While brass articles are almost certain to be included as a part of any wedding dowry, and gold ornaments are to be hoped for, the expression, "changing brass into gold" is used in this area in a figurative sense about the bride at the time she goes to the bridegroom's home.

In India it is still commonplace, even among our Christians, for engagements and weddings to be arranged principally by mutual agreement on the part of the parents of the boy and girl. It is common custom, also, for the bride to go to live in the ancestral home of the bridegroom, for the new couple's house and land will be an inherited share of the paternal holdings. The bride, therefore, comes under the influence of the mother-in-law and her family in all of the average work and daily routine.

The wedding itself generally takes place at the home or church of the bride, but then the bride and groom are escorted, often with much drumming and singing, to the groom's village and home by the wedding party.

Feast at Groom's Home

Although there has been a feast at the bride's home on the day of the wedding, there follows the even more important feast at the groom's home. This feast is called, "The feast of feeding the daughter-in-law." Then the bride's parents in a final gesture before returning to their home deliver their daughter into the hands of the groom's parents. After a brief prayer the parents of the bride usually say, "We deliver our daughter into your home, that she may become precious unto you and unto your son. She really is only like brass now, but please take her and guide her in all the proper ways of the home. She will then become unto you and unto her husband as real gold, brass that has

*Mr. White is a missionary in Orissa, India, with The United Christian Missionary Society.

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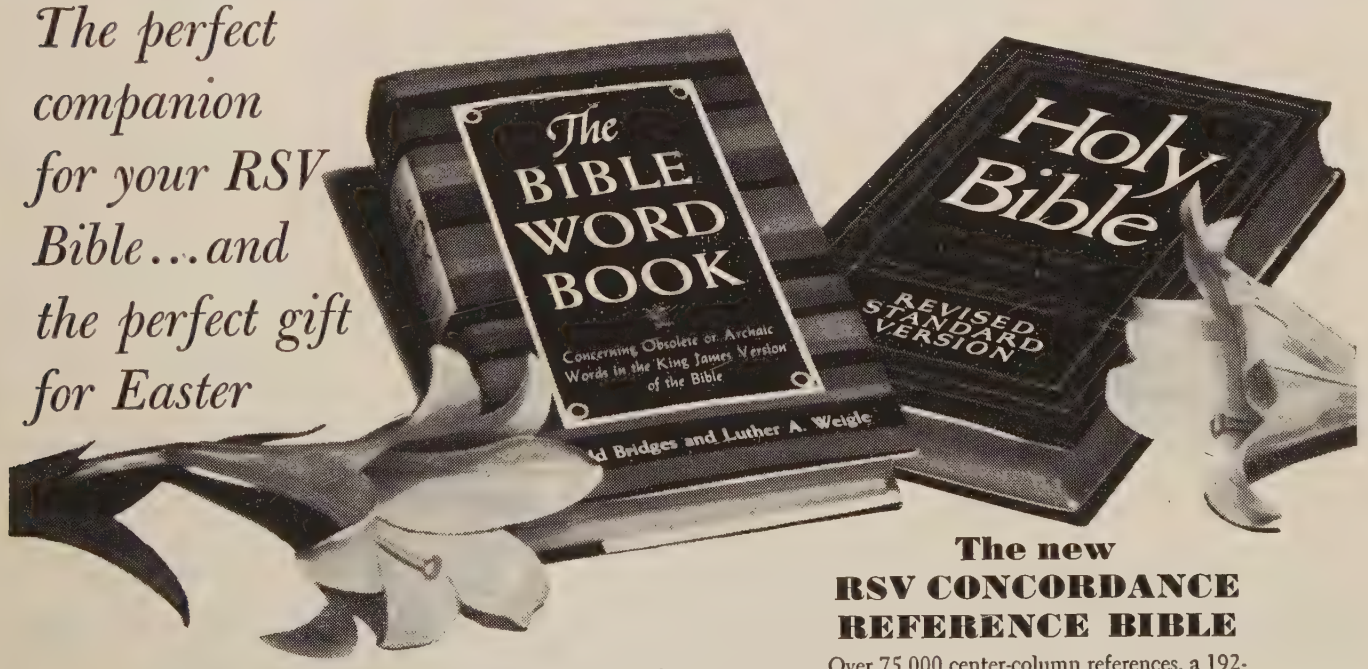

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THIS IS GOD'S WORLD by Mabel A. Niedermeyer A revised edition of a favorite book on Christian stewardship for children ages 8 through 11. Some of the poems and stories have been re-written; much new material has been added. Through reading this book children will develop a better understanding of God's gifts and their responsibility in using them. **$1.75**

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SOME TIME EVERY DAY by Mabel A. Niedermeyer The thoughts, scripture selections, prayers and poems in this book are planned to help boys and girls nine to eleven think of God in relation to their ongoing experiences. Through such devotions they will be guided in their understanding of basic Christian beliefs and principles for their own daily living. **$1.75**

THE BIBLE AND OUR SOCIAL RESPONSIBILITY by Harold L. Lunger The influence of the Bible on modern ethics is the core of this 13-session course for young people and adults. Scripture is used as the basis for an analysis of the character of our responsibilities as individuals and as churches. **Student's edition, 75 cents; teacher's edition, $1.00**

changed into gold because of your love and guidance."

Since this is an expression in the common life of the village people, the pastors and evangelists often use the idea in preaching to express the change that can come to one as he or she yields to Christ in dedication. "Brass" becomes "gold," indeed, and this happens again and again in the West Utkal area as people dedicate themselves to the Jesus way of life.

The Ransom

Story from Mexico Tells Of an Eventful "Rescue"

By MARJORIE SPICE*

DURING the months of December and January, seven of the Disciple young people in Mexico who are studying to become full-time Christian workers labored in the Jerez Valley, trying to evangelize the ranches of that valley.

The different members of the team went out with the members of the church at Nogales to visit wherever they were received. They put on Christmas programs in several locations. A full report of their work has not yet been received. However, everyone who comes down from the valley speaks enthusiastically of the work the young people are doing and the fine way in which they are being received.

Two good stories have already come to us. One of them follows—

Don Nicasio Perez is an elder in the church in the ranch of Los Nogales. One day a man came down from the ranch of Briseños and asked to borrow a horse. Don Nicasio lent it to him. Then he waited three or four days for the horse to come back, but it didn't. Finally he went up to Briseños to ask about it.

Friend Laughed

"Ha, ha, ha!" laughed his friend. "Aren't you the innocent! You'll have to pay me ransom for that horse!" Then Don Nicasio remembered that among the Catholics, December 28 is the Day of the Innocents (or dumbheads) and anyone thoughtless enough to lend anything on that day has to pay a forfeit to get it back.

Good-naturedly Don Nicasio asked what ransom the man wanted.

"Bring those young people over and put me on a dance!" demanded the man. He meant the seven students who were working in the area!

Poor Don Nicasio! How could he ask those students to put on a dance? But he didn't want trouble with his neighbor and he did want his horse back.

"Don't you worry," the leader of the young people assured him. "We'll put on a party his ranch will never forget!"

On the day of the party the girls made little cakes and Don Nicasio bought the soft drinks. One of the deacons of Nogales lent his big truck and about fifty Protestant young people of the ranch climbed on—and off they went to Briseños.

They arrived early in the afternoon and spent a few hours visiting in the homes, passing out tracts and inviting people to the party. They assured the people that this was going to be a different party.

Everyone came. The young people taught new games and songs and played until everybody was exhausted. Then Isaac, the student leader, stood up to preach. He is a good preacher, and there was a confession of faith that night. Afterwards the young people climbed back on the truck and drove away happy, leading Don Nicasio's horse behind them.

The young people have an open invitation to come back any time they can to give a party or to preach. The people of Briseños said that in all the history of the valley, it was the first time they had ever heard of a horse being ransomed with a Protestant church service.

*Mrs. Byron Spice is a missionary in Mexico with The United Christian Missionary Society.

Church Members Told How to Write Editors

HOW to write a letter to the editor—and get it printed—is the subject of a pamphlet published in Washington, D.C., by the Friends (Quakers) Committee on National Legislation.

The four-page pamphlet is designed for the church member who is concerned about the moral issues at stake in government legislation or foreign policy and wants to make his opinion felt in the community at large. It advises that "letters-to-the-editor are one of the most influential channels by which an active citizen can express ideas about timely subjects of general concern."

The pamphlet contains practical advice on how to write a letter that will catch the editor's eye and win a place on his editorial page. It starts with the admonition that it is a good idea to type the letter and double-space the lines, using only one side of the page, so the editor doesn't have to have it copied before sending it out to the composing room.

It also recommends that the citizen

He left a bequest for world mission

C. A. FLEMING was an elder in the Church of Christ of Owen Sound, Ontario. Principal of Northern Business College at Owen Sound, he was involved in many other business and civic activities. He was also interested in the total work of his church . . . sang in the choir . . . taught a church school class . . . attended the 1909 Centennial Convention of the churches.

This active layman demonstrated his belief in missions by including a bequest for The United Christian Missionary Society in his will. In 1947, after his death, the bequest was invested by the Society as the C. A. Fleming Permanent Fund. Income from the investment goes regularly into world mission work of the Society.

The fund created by Mr. Fleming's bequest stands as a living memorial to a dedicated Christian layman.

For information and assistance in establishing a living memorial write to:

Resources Department
The United Christian
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222 South Downey Avenue
Indianapolis 7, Indiana

I would like to be visited by a field representative of the United Society.....

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deal with only one topic in a single letter and confine himself to short words, short sentences, and short paragraphs.

Warning the writer to express himself "clearly and concisely," it advises that most editors will not allocate space to a letter that is more than 200 or 300 words long.

"Avoid violent language," the Quaker group admonishes, adding that "calm, constructive presentation of your thought is more persuasive than ranting."

"If you write to criticize, begin with a word of appreciation," the Quakers suggest. "Don't be merely critical, and end your letter with some constructive suggestion."

Send Original Copies

Letters can be sent to editors of newspapers in other cities, particularly metropolitan newspapers that circulate in the writer's area, the pamphlet points out, but original copies should be sent—never carbon copies.

"Don't be discouraged if your letter is not printed," the Friends' committee further advises. "It reached the editor and that is worth something. He has had the benefit of your thinking. He may have had too many letters on the same subject to publish them all."

"Try again," the Quakers urge. "If only one letter in ten is published, you have reached an audience large enough to justify your effort."

Disciples in Congo

By VIRGIL A. SLY*

NEW demands greater than ever dreamed of before are now being made upon the Disciples of Christ Congo Mission. This is, first, because the Belgian Congo is conscious, stirred and moving as never before as a part of the emerging Africa; and, second, because the Christian dynamic is the proved great up-thrusting force in the life of the Congolese as it is in all life, wherever applied.

Disciples have been in the Congo since 1899. The mission has been one of great growth and vitality. The following achievement record indicates what has happened in sixty years of work:

Mission stations	9
Missionaries	90
Churches and places of regular meeting in over 1,000 villages with a membership of	107,852
Hospitals	4
Dispensaries	7
Schools	308
Students	14,433
Nationals on Staff	1,275

*Dr. Sly is chairman of the division of world mission of The United Christian Missionary Society.

The Disciples of Christ Congo Mission is asking for a staff of 116 active missionaries. This need is in addition to a very greatly intensified program of training for nationals who are taking on an increased load of responsibility.

This program with its vast promise has far outgrown the present resources of the mission. The challenges faced by the mission in the light of the needs of the present program and the Decade of Decision are these:

- Serve the church already created. Maintain the institutions already developed. Expand the church and these institutions to meet the increased demands beyond the present resources to do the job.

Increase Operating Funds

- Meet the rising costs of operation and expansion by tripling the current operating funds.
- Take a larger share in the growing cooperative and ecumenical work.
- Participate in the ecumenical training of the ministers through a Union Theological Seminary.

These are the basic challenges that are before the Congo Mission. These are items that can be figured or counted. However, the greatest challenge cannot be tabulated. It is the readiness of the Congolese to become Christian. He is ready today. He may not be tomorrow.

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Thai Youth Face Testing

Action Against Christian Students Causes Crisis

By VICTOR McANALLEN*

THIS term the school of Disciples of Christ at Sam Yek, Thailand, faced a difficult situation. Some twenty students who lived at the Wat (Buddhist temple) were forced to leave. Why? Had they been Christians it would have been understandable. They were not.

In Thailand more than 18,000 Wats are in use. They are the center of community life and worship; the burial place (for some, if not all) of the ashes of the dead members of the family; and the monastery for the priests. Before the influx of Protestant Christianity the Wat educated only for the priesthood. Since the founding of Christian schools the Wat has slowly become the center of public education.

Students who come from a distance, have no home, or are relatives of the priests are permitted to live in the same quarters as the priests.

They may or may not be attending school in that Wat. They help the priests and in turn are allowed to share what is left of the food collected by the priests in their begging bowls as they make their rounds about the community each day.

Why Forced Out?

This was the position of our twenty students. Why then were they forced out? The reason given was that there wasn't enough food. However, everyone knows this was not the real reason because it was only the few students from our school who had to leave. What are the real reasons?

FIRST, for the past six years a young man had been living at the Wat while attending our school at Sam Yek. He became a Christian and is now in the seminary in Chiengmai studying for the Christian ministry. The priests fear this might happen again.

SECOND, each Friday evening about seventy-five young people attend the Christian youth meetings at the school. The priests do not like this. They fear the young people will get too interested in Christianity. They have forbidden them to attend, but they attend anyway.

THIRD, in the last grade of school is a young boy who is very much interested in Christianity. He is intelligent and inquisitive. He asks many questions of our head teacher. He gets answers. He lives at the Wat and asks these questions of the priests. They are not able to answer. This makes them angry. This third reason seems to be the straw which broke the camel's back. Thus, the eviction of the Sam Yek students is a combination of reasons.

When the students were forced out, Kru Bamrung, the head-teacher at Sam Yek, was preaching in an evangelistic meeting in Bangkok. He was hurriedly called back. He talked with the headman of the village and the officials at the Wat. They were reminded that before Disciples of Christ started work at Sam Yek they were consulted, had given their blessing and had said there would be no difficulty. This recent action then, in reality, was a matter of religious persecution. The issue was dropped; the students could return. Some were disillusioned and refused to return. They are living with teachers. All of us are praying for these young people that their hearts may continue to be open to the call of God!

*Mr. McAnallen is a missionary in Thailand with The United Christian Missionary Society.

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Here and There . . . With *World Call*

Dear World Call Reader:

It does not seem possible that March 1 marks my tenth anniversary as World Call Secretary. In my first "Here and There," speaking of some of the impressions of a secretary new on the job, I wrote, " . . . you settle down to work and try to get things sorted and in place, feeling a little as Columbus must have felt. You know you have discovered something—but what? Finding out becomes quite involved but so interesting you are glad you are associated with WORLD CALL."

The process of discovery has continued unabated through the years and it has never lost interest. Currently, I am discovering all that has happened since November 16 when I went to the hospital for a week of X-rays and tests. The week lengthened to three and I came home minus my gall bladder and appendix. Horrid sounding words! Let's not talk about them except to say they are responsible for there being no "Here and There" in the February issue of WORLD CALL.

But back in March, 1950, it did not take me long to discover that getting out a magazine is a complicated business. There was so much to learn about processing subscriptions it made my head swim. I am still learning, for we try constantly to improve our methods in order to give our subscribers the best service possible.

It has been thrilling to watch a decade of growing interest in World Call reading. One indication of this has been the steady, year-by-year increase in the number of churches qualifying for the Ten Per Cent Legion. The Legion reached an all-time high in 1959. But then, 1959 has been a year of all-time highs.

Reports accumulated on my desk while I was away show circulation higher than it has ever been. And I was pleased to find a list of ten churches which came into the *Every Home Plan* during my absence.

Since its inception, it has been the dream of those associated with WORLD CALL to see it going into all the homes of our people. The response of the churches to the present *Every Home Plan* indicates that some day that dream will be realized.

It has been an interesting ten years. Meeting interesting people while going "here and there with WORLD CALL," and developing new friendships both through personal contact and correspondence, has never lost its thrill. It is one of the nicest things about this work.

Thinking of how short a period of time ten years really is reminds me of a delivery boy who once said, "Yes'm, time goes by awful fast when it's done past." Maybe time does "go by awful fast" only when we look back. But fast or slow, the years will come and go. There is no denying they bring the not-so-good with the good, but when time is "done past," we need remember only the best. I have a lot of the best to remember.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

HOME missions is featured in the April issue of WORLD CALL. Three articles will tell about the ministry of the churches on the American continent.

Mrs. Henry A. Stovall, principal of Hazel Green Academy, writes of her experiences in the hills of Kentucky. Dale Medearis of The United Christian Missionary Society, and Maurice Grove, Mississippi state secretary, write about two concerns of the churches—research and planning, and ministerial placement.

Also in April will be an Easter meditation and a feature on the Congo.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1959, to December 31, 1959, Compared with July 1, 1958, to December 31, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1958-59	1959-60	1958-59	1959-60
Churches	$1,012,154.97	$1,263,262.42	$240,919.58	$170,860.40
Sunday Schools	153,273.19	161,804.10	8,064.37	6,585.39
Christian Women's Fellowship	671,993.38	715,815.52	13,227.90	10,248.71
Guilds	19,917.48	20,504.55	572.31	1,044.50
Youth Groups	37,079.26	40,544.58	1,029.18	1,999.88
Children	4,480.01	4,313.77	1,615.48	1,714.66
Individuals	13,916.27	11,006.20	38,061.88	27,458.93
Blessing Boxes		5,103.34		
Grand Totals	$1,912,814.56	$2,222,354.48	$303,490.70	$219,912.47
CWF and Guild Totals	$ 691,910.86	$ 741,423.41*	$ 13,800.21	$ 13,085.80

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $309,539.94—16.183%
Loss in designated gifts $ 36,827.74—12.1347%
*Includes Blessing Box Offerings

Last Column

Why Keep Silent?

THERE is a story in *II Kings 7* that has inspiration and challenge for us today. Four desperate, leprous men sought to enter the camp of the besieging Syrian army, though they knew that the penalty might be death. When they came to the camp at twilight they found it forsaken, the Syrians having fled because they feared many armies were about to support the king of Israel in attack against them.

While the lepers ate and enjoyed themselves as never before, they suddenly found a conscience and said one to another: "We do not well; this day is a day of good tidings and we hold our peace. . . . "

Christians have the best news the world can hear. How dare we keep silent in the face of the world's great need to hear the gospel? For there is good news for our day and it will be tragic for our world if Christianity yields to the mood of pessimism and defeatism and fails thereby to declare it.

—G. HAROLD ROBERTS
Atchison, Kansas

This poor panhandler couldn't be blamed; he just made a mistake. He approached a preacher and said, "Have you got the price of a meal, Mister?"

The underpaid pastor, rich in pride and/or faith, answered, "No, of course not. But don't worry, I'll manage somehow."

—Oren Arnold in *Presbyterian Life*

If We Would Know

For everything that happens
There's a reason and a cause.
If we would know life's secrets
We must first obey its laws.

—MARY HAMLETT GOODMAN
Link

Religion is not the opposite of doubt, which is a necessary part of knowledge; but the opposite of timidity, which is a disease of the soul.

—KIRSOPP LAKE

The waters of no stream ever rise above its highest source and so no Christian ever rises into regions of spirituality above the motives that have inspired him.

—MORRO

A Table Prayer

Young Susan, an avid television fan, was told to come to the dinner table to say grace. Bowing her head, but with her mind still on the program, she said in a clear, small voice: "Thank Thee, God, for the food we are about to receive, and speed it up so I can get back to Woody Woodpecker."

—*Pageant*

NEW CHURCHES *call for more* MINISTERS!

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The Light of Men

. . . the true light that enlightens every man was coming into the world—grace and truth came through Jesus Christ." (John I)

. . . the preaching of the Gospel, the establishment of the Church, the doing of Christian works to the ends of the earth depend upon the love and sharing of Christian people.

. . . the special offerings at Easter support the work of the many brotherhood agencies cooperating in Unified Promotion.

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